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THE CHURCH AS A SCHOOL

HARRY C MUNRO

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THE CHURCH AS A SCHOOL

A Textbook and Guidebook to be Used in Connection with a Church School Standard or Program of Work in Making a First-hand Study of Church School Administration, Dealing Particularly with the Sunday Church School.

By

HARRY C. MUNRO

Director of Leadership Training Department of Religious Education United Christian Missionary Society (Disciples of Christ)

Prepared for use in the Standard Leadership Training Curriculum under direction of the Editorial and Educational Committee of the Leadership Training Publishing Association.

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TO

ANNA LAURA

VIRGINIA

ROSALIND

AND

HARRISON

WHO, REPRESENTING FOUR CHURCH SCHOOL DEPARTMENTS, HAVE CONSTITUTED MY OWN DOMESTIC LABORATORY IN "LEARNING TO LIVE THE CHRISTIAN LIFE," THIS BOOK IS LOVINGLY DEDICATED BY ONE FOR WHOM THEY FIND NO BETTER NAME THAN

"DADDY"

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EDITOR'S INTRODUCTION

The progress made in Religious Education in the local church during the past decade will probably stand out as one of the most phenomenal developments of modern church history. During this period the fifty denominations in the International Council of Religious Education have faced more seriously than ever before the program of Christianity in terms of the religious development of the individual and his place in society.

A skilled educational leadership has been discovered and developed. Plans have been laid for an educational program comparable to that of the best in the public schools. Thorough-going educational standards are being developed to guide schools in the direction of housing, choice of equipment, organization, administration and supervision. A comprehensive study of the curriculum is being made, based on the most recent discoveries of teaching method. In a word, preparations are well under way for the development of real schools of religion in the local church.

It is evident that the success of such an educational enterprise depends upon a well trained leadership. Thus, side by side with the growth of educational standards such as those referred to above, the development of standards of leadership training has gone forward in an ever enlarging way.

Noteworthy in the preparation of leadership training texts is the increased emphasis on the development of thorough-going skill secured through carefully supervised practice. Emphasis has also shifted from the study of a given text-book to that of the course of study, the mastery of which may involve reference readings in many text-books and information gathered through observation and study beyond the limits of the material contained in the text-book.

The Standard Leadership Curriculum, (for one of the units of which this text-book has been prepared), is organized on the basis of subject units of not less than ten lessons each. A minimum of twelve units is necessary to secure the Standard Leadership Diploma. Of the twelve units, nine are required and three are elective. Of the nine required units, six are general units and three are specialization units covering the work of the various departmental age groupings or of such special phases of work as church school administration.

The text-books of the Standard Leadership Curriculum are prepared under the supervision of the Editorial and Educational Committee representing the denominations co-operating in the Leadership Training Publishing Association. Only writers especially qualified through educational training and teaching experience are chosen to prepare the text-books for this course.

For the Leadership Training Publishing Association
C. A. HAUSER, Acting Chairman,
Editorial and Educational Committee.

AUTHOR'S INTRODUCTION

There is considerable variation among the denominations, and even within denominations, with regard both to practices and ideals in the administration of religious education. The movement is growing rapidly and necessarily changing as it grows. A text which would attempt to set out in categorical form the correct practice in details of the program and to answer all the questions which naturally rise, could serve but a limited number of churches and these for but a short time.

For that reason, and also because it is in harmony with the most effective method in leadership training, this text seeks to be chiefly a guide and inspiration in the first hand study of the particular church school in which the student is working or is expected to work.

The proposed organization of the course, for which this is the text, around the use of a standard or program of work has several advantages. It makes possible its use with whatever denominational standards or goals may be in use. Though these change from year to year, the text will furnish guidance, inspiration, and background reading still. It makes the text applicable to a great variety of local situations since adaptation to these is usually involved in the standards. Rather than becoming a substitute for such standards, the text tends to encourage their use.

Workers in small schools usually feel, and with

much justification, that books on church school administration and method deal only with the more or less ideal situation existing in the large church school. The present volume will appear to be no exception unless used as directed. Increasingly, however, standards and programs of work are taking account of schools of all sizes and types. Adaptations of the principles here set forth to the small school are to be found, therefore, in the standards, programs of work, or goals to be used in connection with the books. If these adaptations were not already so provided, they would be more fully suggested here. Since the author works in a school of about one hundred members, he is very conscious of the small school and its needs. He believes, however, that the chief need is one of adaptation rather than one of different principles.

While a definite educational philosophy underlies the text, many of the details of its application are left tentative or optional. In other words, the text is so written as to be incomplete without a modern church school standard or program of work to make more concrete and definite the application of its underlying principles. For those who have no satisfactory denominational standard or program, the use of the International Standards in Religious Education is urged. As this takes a more permanent form it will become even more useful.

The term "church school" is coming to denote the entire educational program of a local church including its Sunday, week-day, and vacation sessions, and even those of other related agencies, as these are gradually merged into a common integrated program.

There are special administrative courses on the

week-day church school (No. 117), and the vacation church school (No. 118). There is a course dealing with the general agencies, particularly those touching adolescence (No. 305). It is assumed that people especially interested in any of these fields will take the courses dealing more thoroughly and specifically with them. The vast majority of students taking this course will be interested primarily or chiefly in the Sunday session of the church school, ordinarily called the Sunday school. It is with this agency or session that the course deals throughout, except at those points where relationships with other agencies or sessions are involved.

While the title of the book may appear a bit presumptuous in its implied scope, the vast majority of churches still look to the Sunday church school as their chief agency of religious education. In this session alone is the entire church organized as a school. Supplementary agencies, providing more adequately for certain age-groups, are properly developed as expansions of the Sunday session and ought always to be related thereto. The organization of the entire church in its Sunday educational session is, therefore, considered a sufficient justification for using the term "The Church as a School" with reference to the Sunday session.

This in no way belittles other sessions which are partial in their scope. It does imply a protest against the idea, prevalent in some quarters, that these other agencies will supplant the Sunday session. It is the conviction of the author that the best justification for expanding religious education into the crowded schedule of the public school and into vacation time

is the demonstration of the ability and disposition of the church to do worthy educational work in the time already at its disposal on Sunday. When the entire church is properly organized as a school for its Sunday session and is using to the full the educational resources thereby available, there will be little difficulty in securing and properly using additional time.

The attempt to integrate the learning and teaching material or discussional material with the reading material may be considered as poor or careless organization of the materials. It was done quite consciously, however, on the grounds that this is not a mere reading book but an instrument of leadership training. Topics for thought and discussion have been placed frequently at the beginning or in the body of the chapter rather than at the close as an afterthought. The reason for this is that the best preparation for reading a chapter is first to face some of the problems which it attacks. Instead, therefore, of the traditional text-book plan of presenting the solution and then raising a few sample discussion topics or problems, we have sought first to bring the problems into the consciousness of the student. We have not even too conveniently labeled the two types of materials lest the mentally lazy should find and read the solution before he faces the problem!

There will be disappointment that some important items are treated so scantily. Worship is far more important than our limited treatment implies. Yet the standard curriculum offers five other courses specifically on worship (Nos. 107, 202, 203, 204, 301), consequently the fuller treatment should be found in those courses and in the standards used. Tests and

measurements and other technics of supervision must be studied more fully in the courses on supervision (Nos. 93, 205 and 304). The set-up and administration of an adequate program of leadership training will be more fully studied by those especially concerned in course number 115. Curriculum will be more adequately studied in course number 92. Details of administration within each department are properly studied in the departmental specialization courses on administration. Obviously it has been impossible to avoid some overlapping with other courses. Emphasis has been given, not necessarily in accordance with the importance of a given topic, but rather with reference to the thoroughness with which it will be dealt with in other courses.

A general bibliography is given at the close which is representative rather than exhaustive. The references at the close of each chapter have been purposely limited to those bearing very definitely on the topic, in the belief that such limited references would be a better guide to the average student than an exhaustive list.

The author acknowledges his indebtedness to the denominational editors and leadership training executives and to members of the International Council staff for the most thoughtful and valuable criticisms on the original manuscript. Every criticism has been embodied or an explanation given by which the critic will see the reason for not giving it full weight. These criticisms were the means of many improvements in the treatment.

HARRY C. MUNRO.

CHAPTER I

HOW TO STUDY CHURCH SCHOOL LEADERSHIP

How Is Leadership Skill Acquired?—

You are interested in becoming a skillful and effective leader in the educational program of your church. Perhaps you already carry heavy responsibilities in your church school. You expect the study of this text and accompanying class work or written assignments to give you understanding and skill, particularly with regard to the administrative phases of your work. In order to avoid later disillusionment, let us face squarely at the outset this question, "Just how may one acquire understanding and skill in church school work?" The answer to this question will necessarily prescribe the method which we must follow in this course.

Church school leadership cannot be learned from textbooks. Neither can it be learned from lectures, be they ever so carefully prepared and skillfully delivered. The give and take of vital class discussion under a stimulating and intelligent leader is a valuable supplement to textbook study, but even the keenest discussion is no guarantee of resulting skill in leadership. In fact we learn leadership in just the same manner as we learn any other process which

requires insight and skill. We learn it only by engaging, under guidance, in the actual process itself. The only method which assures us of the desired result is the method of guided practice.

It is unprofitable, therefore, to deal with church school administration or any other phase of Christian leadership in a merely theoretical manner. Until this course begins to deal with the actual situation in which you are working, or can find opportunity to work, it must fall short of its proper objective. The real problems which you are facing from week to week, the difficult adjustments which must be made, the necessary changes in method or organization or leadership: these are the proper "content" of this course. It is essential, therefore, that you have your own church school situation very definitely in mind throughout the course. In fact, it is your own church school primarily, rather than this textbook that you are, or ought to be, studying. It is necessary, then, that we discover a method for conducting this course which will make your own leadership situation, rather than the textbook, the actual object of your study.

Of course mere practice in leadership is not enough. Many church school workers have back of them years of "practical experience" and yet their work from week to week grows actually less skillful and effective. Practice is worse than useless unless it tends in the right direction. Only practice which is under intelligent guidance promises fruitful insight and skill. While your own church school will furnish the situation in which you may acquire skill through practice, it is the function of this course to introduce into that practice such guidance as will insure that

the practice tends in the right direction. The method of the course will be one, therefore, of guided practice in church school administration. Your own leadership activities will furnish the practice, but this will take on educational significance as it is modified, extended, or perhaps entirely reconstructed in the light of the clearer insight derived from textbook and class study. Unless you are willing to face the disturbing and even humiliating results of such a critical study of your own leadership practice, there is little profit in your further pursuit of the course.

The introduction of educational guidance into your practice of leadership by means of this course will necessarily affect the leadership activities of many of your co-laborers. Your own leadership activities cannot undergo changes without affecting your whole church school situation. Since this total situation is determined by a number of leaders, officers and teachers, it is highly important that the practice of the whole staff come under such guidance as is provided by these leadership training courses. In other words, this course contemplates not only the introduction of guidance into the practice of the administrative officer, but a general reconstruction of the church school in so far as that may be required to secure the full fruitage of Christian education. You must contemplate at the outset, therefore, enlisting the co-operation and study of many others before the proper results of your own study are realized.

This course requires a means of shifting the study from a mere textbook to the actual church school in which the student is working or expects to work. It calls for a method of studying that entire church

school in all its phases of work. It demands a means or an instrument by which reliable guidance may be introduced into the processes of leadership which are actually under way there. It should give some inspiring vision of the ideal church school toward which this guided practice tends, and of the spiritual fruitage of this whole Christian educational process.

These requirements are best met by organizing the course around the use of a church school standard or program of work. The International Standard in its various adaptations to departments and types of school is in wide use, and, unless there is reason for using some other, this standard, or one of the simplified adaptations of it, is recommended as the instrument to be used as the basis for the activities suggested in the following pages.

Some of the denominations have their own standards or programs of work. These may be adaptations of the International Council Standard. Such adaptations have been made in the interests of greater simplicity or of meeting the particular needs of various types of schools. Generally speaking, the point of view of the International Council Standard prevails in them. Therefore, the general method of the course will be the same whichever of the various instruments is used.

Such a church school standard is not a mere arbitrary set of requirements or specifications. It is an instrument developed out of experimentation for the purpose of giving reliable and scientific guidance to church school practice. It embodies in a condensed and convenient form the best current consensus of opinion as to what constitutes effective church school

work. It is an attempt at a scientific approach to church school administration.

WHY IS A SCIENTIFIC INSTRUMENT NEEDED?—

The startling achievements of modern science enrich our lives and lighten our loads until none of us can afford to scoff at scientific precision or to be ignorant of the scientific method. These achievements are chiefly the result, not of brilliant flights of imagination but of orderly, tireless research into the relationship between cause and effect in every aspect of the universe. The gathering and interpretation of data enable the scientist to predict the outcome of given conditions and factors. Knowing this possible outcome he is able to change it by changing or manipulating the conditions determining it. In so far as conditions are subject to control, his ability to predict their outcome, enables the scientist to control that outcome. Therefore, the scientific method has become a powerful means of control in all phases of life to which it has been applied. Measurement both of processes and of results becomes necessarily its basic procedure.

But is the scientific method with its precise instruments of measurement, its reliable prediction of outcomes, and its ability to control those outcomes by controlling their causes, as valid in the realm of mind and spirit as in the realm of matter? Certainly if it is, the load of responsibility for bringing in the Kingdom of God which rests upon the modern church school program makes it imperative that we use this method. In fact, it is a question whether church school processes which are bungling and unscientific

should be permitted to persist in a day when the scientific method prevails so generally elsewhere,—that is, provided religious education can be made scientific.

The scientific method in the degree that it prevails, is able to guarantee results. In the physical realm where conditions and factors can be carefully controlled these results may be predicted and actually produced with great precision. Every day we enjoy speed with security and comfort because science has been able so accurately to produce controlled power by intricate mechanisms brought into the most precise relationships with explosive gases and electricity. We cross a great suspension bridge without a tremor, not because it looks safe, but because we know the engineer has calculated to a nicety the amount of strain which each piece in it will and must bear. So commonplace have these guarantees of the scientific method become, that we marvel only when some unforeseen or neglected factor causes an unexpected result. We do not show any amazement that hundreds of dams hold back year after year the leaden weight of pent up rivers. We are amazed when one such dam in California gives way and devastates a verdant valley. In the physical realm where accurate measurement is possible and conditions may be brought under control, science guarantees results.

When we begin dealing with living things the process is more complicated and the results less certain. A tree or a flower will respond to changed conditions of sunlight, warmth, fertility, and moisture, but its response will be less easily measured, and less precisely predictable than is the case with a simple chemical or mechanical reaction. It is likely that the

relationship between cause and effect in the one case is as close and as definite as in the other. But where the factors and results are less easily measured, the scientist is necessarily more reserved in his guarantee of outcomes. In a general way, however, the scientific horticulturist or stock-breeder is able to guarantee results in any considerable number of cases with much the same assurance as the chemist or engineer. This has led to the thoroughgoing application of the scientific method in agriculture, stock-raising, and other industries dealing with living things.

When it comes to such a complex matter as seeking to control and direct mental development and bring about desirable changes in personalities, obviously the application of the scientific method is still more involved and complicated. Conditions and factors are less easily controlled and measurement is far more difficult.

The engineer or chemist can measure the forces and factors with which he deals and can control most of them. He will even adjust the controllable factors to those beyond his control so as to get the desired result with certainty and precision. The horticulturist or stock-breeder can determine most of the conditions under which the processes of development in which he is interested will take place. He will thereby be fairly certain of his results. But the school-teacher must work with only a limited segment of the life which he seeks to modify and determine. In the home and in the community at large will be decisive factors beyond his control and beyond any but very limited knowledge on his part.

In spite of these difficulties, public education is

busily engaged in developing and applying the scientific method in its work. Instruments of measurement are emerging from painstaking experimentation. Curriculum, method, and the whole pattern of the school are undergoing reconstruction in order to guarantee a more satisfactory result. Educators agree that many of the desired results of education, perhaps the most important ones, so far elude measurement. They agree also that many of the factors and conditions governing these results lie beyond their complete control. This does not deter them from seeking to make their work increasingly scientific. They are lured on in tireless research and experimentation by the confident hope that instruments of measurement may yet become so refined, and the errant factors so subject to control that education may become a far more scientific process, able at least to promise results far beyond those yet attained.

Can Religious Education Become Scientific?—

Obviously if the scientific method guarantees results, and the objective of the modern program of religious education is to rear such a generation as will usher in the Kingdom of God, the resources of the scientific method in religious education are worth investigating. Furthermore, in a world in which the scientific method increasingly prevails in every other aspect of life, can religious education continue to exist at all unless it can likewise become scientific in its method and approach?

The first question is, Can the processes and results of religious education be measured? Obviously we are dealing here with factors and processes which are

more elusive and intangible than even those with which the public educator is concerned. Can a prayer experience be measured or scaled? Can an attitude of reverence be reduced to a percentage basis? Can a unit of Christian service be graded, even though it be defined as an educational project? How would one measure a stewardship attitude, or one of co-operation or racial good-will? How can Christian vocational ideals or those of honesty, fair play, and tolerance be reduced to mathematical terms? It is easy to point out difficulties which make it apparent that here is one realm into which the scientific attitude and spirit will penetrate only to fail or even to make themselves ridiculous.

On the other hand, one need not even be a trained observer readily to detect the difference between a prayer of genuine communion with the Unseen and a prayer which is mere verbiage and cant. Even a child may discriminate between such extremes. Any one can distinguish between a group at reverent worship and one noisily going through "jazzy opening exercises." The casual visitor can single out the well taught from the poorly taught classes in a department by observing the faces of the children. It is clear that any one engaged in church school work is constantly making such evaluations of processes and results. Some sort of measurement is as widespread and as indispensable here as in any other type of activity.

The proposal to introduce more accurate and scientific means of measurement and evaluation into our work involves no radical innovation. It means simply to substitute for the guess work and crude unreasoned opinions by which we already estimate and seek to

improve our practice, an accurate and well tested instrument of measurement and improvement.

Let us not assume too much, however, at this point. The actual results which we are after in church school work still largely elude accurate measurement. Many of the processes involved are far too complex to be brought as yet under any fair degree of control. We can test a student for Bible knowledge but this will not reveal the degree to which biblical ideals have actually entered his life and conduct. We can test the ethical response of a pupil to a hypothetical situation, but this will carry no guarantee that he will make the same response in a similar situation in real life. The pupil who assumes the most pious rôle in the young people's meeting may be the most unsocial and ill dispositioned in the group.

By and large, however, there are certain factors of knowledge, of achievement, and of activity which bear a fairly constant relationship to the "real" spiritual process and result which we are after. If we cannot measure or evaluate these more elusive spiritual qualities themselves, we can with fair accuracy detect certain concomitant or accompanying factors which will serve as a fairly accurate guide. In the meantime we will be continually engaged in the adventure of seeking to improve the means which we use to make our procedure still more accurate and scientific. It is highly important that we avail ourselves at once of the best means which experimentation has so far given us. Hence the need for the serious and constant use of such an instrument as the church school standard or denominational program of work.

WHAT ARE THE FUNCTIONS OF A STANDARD?—

Whatever may be the limitations of equipment, training, and administrative conditions under which a church school leader works, it is of primary importance that he have the inspiration and guidance which comes from a vision of the ideal or goal toward which he should be striving. The first function of a standard is to define such an ideal or goal with the processes by which it may be achieved.

A second function is that of measurement. For this reason the usual standard is in the form of a score card. It is the purpose of this score card to enable the student to estimate the quality of the processes now under way in the school being studied. This is provided by a brief description of the ideal—a process or situation in which, other things being equal, the absolute maximum of learning is under way. Suppose the item under consideration be the worship of a Primary Department. The standard would describe a situation in which the worship process is under way so successfully that it could not in any way be improved. This process would be yielding the maximum of results in the lives of the participants. They would be learning fully to enter into the worship experience so as to make it an enriching and controlling factor in the whole life. A worship program or process, so described, becomes a measuring rod upon the basis of which the worship of a given Primary Department may be evaluated.

For convenience in using the score card, its various items are "weighted." The whole score card is given arbitrarily a total numerical value, such as one

thousand points, three hundred points, etc. Whatever this total numerical value, it is divided up among the various items in a manner proportionate to their respective importance in the whole process of religious education. Thus the total numerical value of the International Standard A is 1,000 points. Of these, 325 points are assigned to the general topic "curriculum." Under this topic the item on "worship" in turn is valued at 70 points, "Service" at 65 points, etc. This numerical device makes it possible to "score" a given church school on each item and arrive at a numerical estimate of the quality of the school as a religious educational institution.

It is not assumed that any school in existence will measure up to the maximum score. There are some items on which some schools will rate as perfect. Perhaps a more exacting measuring instrument would detect imperfections even in these cases. There are probably other items on which no school in existence should be rated as measuring up to the ideal. It is not the function of the score card to describe the average school, or any particular school in existence, but rather to set goals toward which all schools may strive. The moment these goals are attained the standard has exhausted its usefulness.

This brings us to the third function of a standard. It is a guide to improvement. Measurement will reveal the most serious weaknesses of the school. Attack should be made immediately upon these "low places." A definite program of improvement in the direction of the goals defined in the standard should be planned. As these processes of improvement get

under way, the score card will still serve for periodic measurement, indicating the progress being made. Thus the use of a standard is a continuous process of measurement and improvement.

WHAT DANGERS ARE INVOLVED IN A STANDARD?—

An instrument such as a church school standard, no matter how scientific and valuable it may be, is of little use in the hands of a person who lacks the sincere attitude and honest desire to know the facts, however damaging they may seem to be. This text, and the standard which should accompany it, will fall into the hands of at least five types of people. Perhaps all five types will be represented in the training class of which you are a member. It will be profitable to classify yourself at once with one of these types. If you do it now, sincerely and frankly, it may save you much later study and inconvenience.

The first group is composed of those who are always looking for compliments. They turn away from the mirror with a sigh of satisfaction and self-complacency, even though a good deal of "primping" has been required to induce this state of mind. They will take up the score card eagerly to find that there is really very little wrong with what they are doing. They are glad to be reassured that little improvement is needed, if indeed possible. They may call in a specialist to check over the school and make recommendations for improvement. What they really want of him is the assurance that they already have about the best school in the state. They will try to get a compliment rather than a criticism out of the church school standard. Those who belong to this group are

indeed beyond the possibility of improvement by such a course as this, but it is no compliment to them that such is the case.

The second group is at the opposite extreme. With a well-cultivated "inferiority complex," they glory in their inefficiency and failure as proof that they are laboring under hopeless handicaps. At any suggestion for improvement they throw up their hands in despair, saying, "That's all right for other schools but we have peculiar problems here. That won't work with us. Our school is too small. We have no leaders. We have no equipment. We can't afford added expense. We tried that once, etc." If you belong to this group you will look the standard over, hastily heave a sigh of resignation, and lay it aside as not for you.

Then there is the supercritical group whose sole purpose in studying anything new is to show how faulty and impractical it is. They may be "experts" who always seek to find wherein their own theories are violated. They may be "practical people" who suspect everything new or scientific of being mere "swivel-chair" conceit. They will get a "real kick" out of a church school standard but it will be directed against the standard not against their own inefficiency or mal-practice.

We might call the fourth group the Athenians, for their whole concern seems to be "either to tell or to hear some new thing." As soon as they discover the standard it will be the occasion with them to throw all the past overboard and immediately to overhaul their work so as to measure up to the standard fully in about six months. There is no need to get excited,

however, for within six months they will have forgotten all about the standard in their eager chase after some newer fad.

The largest group of all, we trust, will be those who accept the standard as their practical working basis for improvement. Conscious of their partial failure but confident of potential success they will welcome this accurate means both of measuring their work and guiding them to increased efficiency. It will help them as they apply it, thoroughly and relentlessly. Combining the courage of self-criticism with the poise of self-confidence they will settle down to steady, consistent effort over a period of years. They are the ones for whom real improvement is possible through practice under such guidance as this course affords.

How Organize for Work?—

If this study is being made by a group of workers and prospective leaders all of one church school, they should organize by committees for their work. The main topics of the standard should each be assigned to a committee and the process of measurement should be gotten under way. It will be best for the committees to make careful preliminary estimates of the score which the school merits on each item. By further inquiry, observation, and investigation, this estimate should be verified or corrected. When the scoring is complete the proposed improvements both for the immediate and the more distant future should be indicated and drawn up in the form of recommendations to the educational committee or other governing body. In cases where this course is used in

"intensive" or one week leadership schools the process can be little more than launched. Where convenient the class organization should be continued some weeks or months beyond the school to make possible accurate and carefully drawn recommendations. Such "practice work" is highly desirable as a part of any leadership course, particularly of the intensive type.

Where several church schools are represented in a class, those from each school should be organized to study their own school. Every worker should be studying his own real situation, not a theoretical one.

The work of all committees should be brought before the entire group for review, criticism, and further recommendation. In cases where the co-operation of an educational commiteee, a workers' council, or any other official body must be secured in order to make the recommendations effective, this may well be also an integral part of the course. In other words, this course ought to remain incomplete until the actual process of improvement in the church school being studied is well under way. Whatever temporary or permanent organization of the study group is demanded by the task of improvement should be set up.

REFERENCES

The International Standards in Religious Education, prepared by the International Council of Religious Education and adopted by many of its constituent bodies. The full set of standards and scoring manuals should be available. These include department standards and those for vacation and week day church schools.

Denominational standards and programs of work to be secured from denominational headquarters or publishing houses.

Athearn, Walter S.: Indiana Survey, Volume II, Doran, 1924, Parts I and V.

Bower, William Clayton: A Survey of Religious Education in the Local Church, University of Chicago Press, 1919, chap. i, ii, iii and iv.

Watson, Goodwin B.: Experimentation and Measurement in Religious Education, Association Press, 1927, chap. i.

See also the tables of contents and indices of books listed on pages 269, 270.

FOR THE NEXT CLASS SESSION

1. Be sure that the committees for using the standard have been organized and are ready with a first report. This should include a statement of aim and an evaluation of courses of study and class room method in use.

2. Request each student to evaluate the ten statements of aim at the beginning of chapter I and be prepared to defend his evaluation.

3. Ask one student to present a paper or talk on "The Relationship Between Christian Evangelism and Education."

4. Ask each student to make a list in the order of their importance of the elements which should enter into the complete curriculum of religious education. These lists should be compared in class, discussed, and used as a basis for a list made out by the class as a whole.

CHAPTER II

LEARNING TO LIVE THE CHRISTIAN LIFE

WHAT IS CHRISTIAN RELIGIOUS EDUCATION?—

Let us face the question as to just what this process which goes on in the church school really is. What is its most essential outcome? Ponder the following definitions and then mark the one which you consider, as a general definition, the most satisfactory, number 1. Mark your second choice, 2, etc.; the poorest being numbered 10. Formulate one which is better than any of these if you can.

Preparation for church membership.
Christian service.
Developing Christian character.
Learning to know God's will.
The experience of churchmanship.
Learning to live the Christian life.
Preparation for eternal life.
Achievement of Christian personality.
Bible study.
Self-commitment to Christ and His Way.

Now consult the standard which you are using in connection with this text to find how the aim of religious education is there defined. Review the activities which are carried on in your own church school.

Judging, not by what your church school leaders say is their aim, but rather by what they actually do, which of the above aims is most in control of your church school program?

The process of Christian religious education is so complex that any brief definition of its aims must necessarily require much analysis before it is sufficiently definite to act as a guide. Of the above ten statements, "learning to live the Christian life," will probably be considered most satisfactory by the majority of religious educators chiefly because it includes all the others. Certainly this comprehensive objective should be the starting-point from which we define more specifically just what complete Christian living includes, and what phases should be emphasized at each stage of the process.

With the understanding that the definition must be much more explicit for each age-group and each phase of the program, we may safely accept this broad statement as indicative of the general viewpoint and method which should prevail throughout the church school. If Christian religious education is learning to live the Christian life, it is at once apparent that it includes the entire Christian constituency, young and old, all church members, either actual or potential. Every one who is either a Christian disciple or a candidate for such discipleship, teachers and students alike, are learners in this process, the only difference being the greater wealth of the teachers' experience. "Graduation" from this process would be spiritually fatal. Achievement in it, rather than marking the approach to its completion, seems always to open up still greater unachieved possibilities. The whole

church, therefore, is concerned with, and engaged in religious education. The church itself, minister, officers, teachers, members, and even those who have not yet been recognized as "church members,"—this whole constituency is nothing more or less than a learning-teaching enterprise in Christian living.

Even in the case of Jesus himself, his matchless life and Godlike character seem to have been more an achievement than an endowment. The description of his growth in Luke 2:52 and his experience of temptation both indicate that he likewise was a learner of noble living through engaging in the process under much the same disciplines as operate effectively in our lives. He depended upon the learning-teaching process in effecting his purposes in the lives of his disciples as well.

What Place Has Self-Commitment?—

To identify religious education thus with total Christian experience as a learning process is not to discount such climacteric experiences as conversion and the dedication of one's life to Christian service. It is rather to perceive the Christian educational process as subject to its sharp upward trends and its "plateaus of learning" just as is any other learning process.

Of course, the experience of self-commitment to Jesus Christ is an event of tremendous moment in this process. Is that not after all the point at which the process really begins? Many theologians would say so. They would insist that one can scarcely be learning to live the Christian life until he has first committed himself to it. The miracle of rebirth must

take place through a work of grace and the redemptive power of Christ thus become available. What took place before this event, while seemingly somewhat significant, humanly speaking, is nevertheless of a different piece than that which follows. The real process of learning to live the Christian life, therefore, must date from the time of conversion or rebirth. The theologians will have it so.

The Beginners or Primary teacher, with her insight and experience, however, will insist that the religious experience under way in those little lives not yet able to formulate the self-commitment experience, is as real and as truly Christian in quality as at any later time. While the child's experience is not yet sufficiently organized and under his own control to permit anything like a general self-commitment, his life is made up of a thousand attitudes, feelings, and action responses which have, for him, profound religious significance.

Certainly the little child, under proper guidance, does not wait until he is eleven or thirteen or sixteen to get into conscious relationship with God through Christ. The teacher questions whether the heavenly Father holds him off that long before beginning a work of grace in his heart. Some theologians may have difficulty in admitting that the Beginner too is learning to live the Christian life in his own small and unorganized way. But those who are with him, feeling the thrill of awakening and discovery, will never doubt it. However important it may be to have a well systematized theology, it is probably much more important to try to achieve the attitude of Jesus toward childhood.

DOES THIS RULE GOD OUT?—

Let us hasten to remark that we have given a definition of the process from the human side, taking for granted, though attempting no theological explanation or definition of the divine side of it. This is not to disparage the indispensable work or co-operation of the Holy Spirit. The objectives of Christian education are so high and reach so far beyond those of any other educational process that we would not even dare to name them, but for the assurance of divine resources in struggling toward them. Our qualifications as leaders are so poor and the provisions which we make for this great work so paltry that any measure of success must be due in the main to the divine co-operation. However, we do have our part. To seek a better understanding of it and to avail ourselves of the best human resources for it, merely place us in a better position to be used effectively by those divine forces upon which any success must ultimately depend.

It is apparent that any adequate definition of religious education makes it a process co-extensive with the Christian life itself. It is impossible therefore, to draw a sharp line between the "educational work" of the church and other phases of its life. For administrative convenience we may designate certain sessions of the church as "church school" sessions, and certain of its leadership as an "educational leadership." Let it be clear that any such line is arbitrarily drawn and any such distinction is artificial. If any phase of the church's life and activity does not contribute definitely to the process of learning to live

the Christian life, that phase ought to be discontinued or reconstructed into an educationally effective process. The church as a whole rests back for any degree of success which it may attain upon the educational method. At its best the church conceives of itself as a school.

How Is Christian Living Learned?—

If one were to visit a number of church schools he would find quite a variety of activities under way.

Bible study.	Lecturing.
Notebook work.	Dramatization.
Handwork.	Prayers.
Service enterprises.	Announcements.
Class or school picnics.	Poster making.
Attendance contests.	Memorization.
Discussion of problems.	Singing.
Making an offering.	Quizzes or recitations.
Story-telling.	Supervised play.

With the understanding that these were schools devoted to "learning to live the Christian life," the observer might find it difficult to explain just the contribution being made by some of the above activities, and he would doubtless wonder at the very subordinate place given to some others. Review the above list adding other activities which you have observed in church school work. Now check the five items which seemingly provide greatest opportunity for learning to live the Christian life. Then check the five which seem least fruitful in this respect.

It is evident that Christian living can only be

learned through guided practice. A superabundance of guidance or instruction without supervised practice is confusing and boresome to the student. Worse, it tends to divorce doctrine and deed with fatal results to any vital outcome of instruction. Christian living is learned only by induction into the process itself. The necessary guidance or instruction should arise out of felt needs on the part of the student as he faces real life issues and decisions, rather than being imposed upon him in a general way, hoping for some future "carry over" as he actually faces the situations of life.

True, our brief Sunday teaching period is too limited for much practice. Is it not better to devote it wholly to instruction, hoping thereby to introduce guidance into the activities of the student outside the church school, rather than to adopt the method of guided practice in the school itself? The vocal student "practices" many hours by himself for every hour spent with the teacher. Of the total time required to master swimming or automobile driving, only a small fraction of it is spent under the immediate oversight of the instructor. So may not the brief "lesson" on Sunday morning in the church school be largely one of "instruction" which is to be "practiced" during the ensuing week?

Much of the necessary practice in Christian living will be outside the church school session as in the case of the vocal student, the swimmer, or the automobilist. However, the vocal lesson does not consist of instruction *about* singing but rather of typical exercises which are critically reviewed by teacher and student. It consists in bringing into the lesson period

typical vocal experiences which the student has under way, and introducing such guidance or changes into this practice as will make it more nearly ideal. Such instruction is simply the introduction of guidance into practice. Its method is to deal with practice itself rather than with any set body of instructions. The same is true of the swimmer and automobilist. It is only when the efficacy of instructions already given has been exhausted, and new needs or situations arise for which the student alone is insufficient that he comes back to the instructor for further guidance. The regular "lesson" presupposes a growth in experience and a mastery in practice that will render new achievements possible and so give rise to the need for further guidance.

While, therefore, much of the practice involved in learning to live the Christian life will be carried on outside the church school itself, the regular lesson procedure should be a segment of that practice brought into the church school for critical evaluation and for the introduction of guidance toward improvement. This demand prescribes both the nature of the "course of study" and the class room method.

IT IS IN ITS MOTIVE POWER THAT THE RELIGIOUS LIFE IS UNIQUE.—

But learning to live the Christian life is something more than merely a way of living, a manner of behavior and conduct. It is power for living as well. In fact, it is just here where the religious life rises above mere ethics and lays hold on divine resources. Not only does learning to live the Christian life re-

quire guided practice in such living. It includes also guided "practice of the presence of God."

A sense of the reality and presence of God, strengthened by the powerful suggestion of group worship, is basic in Christian experience. This motive power augmented by appreciation for and love of the beautiful, the good, and the true, undergirds conduct and puts color and "drive" into experience.

WHAT IS THE "COURSE OF STUDY?"—

The term connotes a body of instruction materials. It is a satisfactory term for the process actually under way in many schools. But it is evident that instruction can only become effective as it functions in the guidance and enrichment of experience. And it can only enter experience as experience itself is actually under way. The vocal teacher's instructions are meaningless until they have resulted in a different kind of vocalization. While much of the practice which will make this improvement complete, reliable, and habitual, will be carried out by the student in his own home, no vocal teacher will release his student for this practice until a satisfactory demonstration has been given immediately under the teacher's observation. He will not even take the student's word for his understanding of the instructions. He insists on observing them as they actually enter and modify the vocal experience of the student. Illustrations could be multiplied from any learning process involving insight and skill.

The broader term "curriculum" is replacing the term "course of study," for curriculum, literally "race course," means the total cycle of experiences involved

in the learning process. The teacher's only assurance that instruction actually enters experience as guidance is to provide for this to take place under the ideal conditions of the church school program itself. The church school curriculum, therefore, must provide for first-hand experiencing of guided practice in Christian living. The curriculum becomes a segment of experience brought into the ideal environment of the church school for the purposes of guidance and enrichment in order that the total experience following may be pitched to a higher plane of Christian living.

There is still a place for instruction. Instead, however, of being handed out to the students in neat, carefully labeled packages of regular form and size to be opened and used later if occasion should arise, instruction is incidental to interesting and worthwhile activities which are under way. It is given in response to already felt needs. In fact, much of it will be eagerly acquired by the students through their own activity, the "instructor" acting merely as guide to sources. It will be his object to develop student initiative and resourcefulness to the point which will render him less and less an instructor and more and more a companion in discovery and experiencing. On this level church school class work becomes a fascinating group enterprise in Kingdom of God living.

To reorganize the instruction elements in the curriculum thus around first-hand experiencing of the religious life, will doubtless eliminate some of the time-honored biblical material, from the elementary grades at least. It will mean, however, for the wealth of biblical materials still drawn upon, a use so much more vital and effective than the old instruc-

tional use that this great book of human-divine experience will, for the first time, really come into its own.

What Elements Are Essential to the Curriculum?—

If the curriculum consists of guided practice in Christian living, it is evident that it must provide a clear and attractive concept of what Christian living is. Biblical ideals both as embodied in precept and in the lives of great characters, particularly Jesus, will be indispensable here. Christian ideals in modern life, in principle and in example, will be a rich source both of information and inspiration. Historical and biographical materials will also be helpful.

The value of these sources will depend upon (1) how perfectly they embody the ideal, (2) how attractively they present it, and (3) how near they are to the student. In the first respect Jesus is the incomparable source, in the second respect a football or movie star or a Lindbergh has a great advantage, and in the third respect, the leader himself and others in the church school and community are predominant.

But if "knowledge arises as meaning out of experience" it is evident that these ideals can only be comprehended as experience itself is actually under way. Such a vital concept of Christian living as we covet for the student can only arise out of first-hand experiencing of Christian living. This concept will have neither vitality nor effectiveness apart from such experiencing.

The learning process must be organized, therefore, around the experiences and life situations of the

students which should be guided and reconstructed into typical Christian activities through appreciation for the Christian way of life. Sufficient practice under guidance should be provided to habituate attitudes and responses which embody the ideal.

While preceding courses should have made the reader familiar with the "laws of learning," (Courses 1 and 2, particularly,) an understanding of the conditions governing the learning process is so essential that we are briefly restating the "law of exercise," and the "law of effect," herewith.

The "law of exercise" is that learning is through repetition. The familiar examples of memorizing a Scripture passage by repeating it over and over, acquiring speed on the typewriter by practice, and many others will at once occur to the reader. The effectiveness of repetition in learning, or in predisposing to recall, is determined by three factors: (1) *frequency*, the effectiveness of learning being in proportion to the number of repetitions, other things being equal; (2) *recency*, the more recent the practice, the more effective for recall; and (3) *intensity*, its effectiveness depending upon the degree to which the practice involved concentration of attention and the activity of the various senses. There is no reason to suppose that "learning to live the Christian life" does not follow the "law of exercise" as much as does any other learning process.

The "law of effect" conditions the operation of the "law of exercise." It is natural for us to seek pleasant experiences and shun unpleasant ones. A child may attend church regularly under compulsion though he despises it. The "law of exercise" would indicate that

he would thereby, through "frequency, recency, and intensity" of repetition, acquire the habit of church attendance so that, even after the compulsion is removed, he would go on attending regularly. The fact is, no such thing happens, since unpleasant experiences or annoying repetitions are habit-destroying rather than habit-forming. Only practice which is satisfying is habit-forming. The practice of church attendance will not build up the habit of church attendance unless there is some satisfaction connected with it. Acording to the "law of effect," therefore, the practice in Christian living supplied by the church school must be carried out with satisfaction by the students, in order to develop the predispositions to repeat such living habitually.

This does not mean that everything in the Christian life must be pleasant. It does mean such appreciation of Christian types of conduct that the student will derive sheer satisfaction from carrying them out even against opposition and persecution. Appreciations, values, ideals must claim the student's allegiance to the extent that he will not only suffer for them willingly—he will glory in the privilege, deriving real satisfaction in upholding values which are dear to him, even at great cost and personal loss.

But he will acquire such ideal attitudes and modes of response in the first place only by having them accompanied by satisfaction or by having their opposites or failure in them accompanied by annoyance.

This demands fellowship in a social group in which Christian ideals, attitudes and conduct are approved as normative and their opposites meet social disapproval. Thus the power of social approval and dis-

approval, at least in one social group of which he is a member, will support the commitment of the student to the Christian way of life. The church school must provide this group. Of course in many cases the home group and other groups will likewise re-enforce Christian idealism.

Continuous progress and achievement should be expected and recognized as an incentive to effort and a stimulus to ambition. Gradation of the curriculum should be made to this end.

The whole experience of church school life will establish religion as an essential factor in the life of the student only if this total experience is so conditioned as to be attractive, enjoyable, and satisfying. The spirit of the church school and the degree to which it attracts young life is its greatest asset. The most important learning is the learning of attitudes. This, too, is essential curriculum.

The worship element is the unique factor in the church school curriculum. Here is the source of power through the experience of fellowship with God which gives religious education its peculiar and indispensable place in the total educational experience of the student and the group.

In the light of these specifications what shall we say of existing "courses of study"? Most of them were prepared from a formal instruction and material-centered viewpoint. Curriculum of a different type, in so far as it depends upon published courses, will arise as local church school leaders become able and disposed to use it. The problem is far more a problem of leadership training than of authorship and publication. Wherever there are trained leaders able to in-

spire and guide the "purposeful activity" approach to the learning process, it is already under way. This is not, however, to discount the great advances which are now being made in curriculum construction and publication.

The shift in method and viewpoint will necessarily be made gradually and cautiously. Supervision, continuous training, and careful experimentation, will enable any school gradually to adopt the more vital method. The "course of study" will necessarily gradually assume a different form, far more flexible and varied than at present. However, the greatest change will not be so much in the content of printed sources as in the manner in which they will be used.

Administration is very vitally concerned in this whole shifting viewpoint because it calls for a radically new pattern of the church school, profoundly affecting organization, schedule, and equipment.

How Must the Curriculum be Organized?—

Since its basic element is experience, and experience itself varies widely at different age levels, the curriculum will necessarily be graded on the basis of age groups, or any other groupings providing a common background of experience.

Different social groups such as rural, immigrant, industrial, professional, etc., have varying backgrounds which make anything like a uniform curriculum even for a given age group quite impossible. The attempt to provide a vital curriculum, therefore, makes the whole curriculum problem exceedingly complex. There is already a tendency toward a great variety of types of curriculum. In spite of the difficult pub-

lishing problem thereby raised, this variety is certain to be carried much further.

Even in a given church school, a variety of experience backgrounds will be provided in the older groups. Among young people, for example, there may be a student group, a business group, and an industrial group. The elective principle is needed here to provide church school experience continuous with life as a whole.

There should be continuity in the development of the individual as he progresses from age level to age level, the higher levels building on the lower. This necessitates a general unity throughout the curriculum and makes pernicious the free-lance choosing of courses by teachers or departments.

The total curriculum may be administered by various agencies but it must be so unified as to be cumulative and constructive. This requires sufficient correlation of agencies to secure unity of program.

There are no "extra curricular activities." Viewing the curriculum thus as on-going experience, there can be none. This likewise requires careful administrative oversight in the interests of unity, sequence, and well-rounded development.

We see the church, therefore, organized as a religious community providing first-hand experience in Christian living. Beyond developing Christian lives in this laboratory process, the church is likewise seeking to demonstrate the Kingdom of God to the world at large, for, after all, the religion of Jesus needs not so much to be preached and recommended as demonstrated. The church, thus organized as a school, launches the enterprise of bringing in the Kingdom

of God by growing it up from childhood. The invincible resources of the educational method are thus made available to re-enforce and co-operate with the divine forces for the carrying out of the supreme enterprise of the ages.

PRACTICE ACTIVITIES

1. Make a careful study of the standard which you are using, checking those items which are particularly concerned with the theme of this chapter.
2. Make a tentative rating of your school on the basis of its course of study, the prevalent method in the classes, and the degree to which it supplies a situation in which real learning of Christian living is under way.
3. Make a list of items of procedure or of materials in which your school could improve.
4. If impossible to carry out the above procedure with reference to the whole school, apply it in a single department.

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See also the tables of contents and indices in books listed on pages 269, 270.

FOR THE NEXT CLASS SESSION

1. A debate may be arranged on the topic: Resolved, that [redacted] should be ignored as a basis of grouping in the church school, except in cases where the student-groups themselves without adult suggestion, request it or indicate desire for it.

2. If small schools where departmental combinations are necessary are represented in the class, there should be a report of the combinations now in use and a criticism of them in the light of the study.

3. A good debate would be: Resolved, that in all schools, Intermediates should be grouped by themselves.

4. Another good debate would be: Resolved, that the church school should adopt a credit system similar to that of the public school.

FIRST METHODIST CHURCH
9 NORTH [redacted]SCR ST.
ALHAMBRA, CALIF.

CHAPTER III

ORGANIZING FOR GROUP EXPERIENCE

WHAT IS THE PURPOSE OF ORGANIZATION?—

The most evident function of organization is to set up a smooth running social machine which will provide proper groupings and distribute responsibility for getting the activities of the school carried out; in other words to provide a good learning-teaching situation. Probably in the whole process of grading and departmentalizing the school and manning it with teachers and officers, this organizing function is usually considered purely a means to facilitate learning.

The moment we conceive of the church as a religious community organized as a segment of the Kingdom of God, and providing guided experience in complete Christian living, we perceive that the very process and functioning of organization itself is an essential educational factor. Social participation in the organizational life of a group is an indispensable phase of complete Christian living.

Certain children in the Primary Department will be responsible for putting away the working materials and leaving the room in order, not because this is the best method of getting janitor work done, but because the desirable sense of responsibility and attitudes of

helpfulness and service are best learned in this way. Intermediate officers and committees will prepare and conduct their own worship programs, not because this is the most efficient method of "putting on" finished programs, or of relieving the adult leaders of overwork, but because it is the best method of developing appreciation for, and participation in worship on the part of the group.

The process of organizing is both more interesting and educationally more stimulating than merely running the organization after it has reached a crystallized form. This is one reason why it is so easy to launch new organizations and why they seem to succeed so well, while they are young, even though there may be no evident need for their existence. It is far easier to organize a new mission band or club, a new young people's society, or a new men's class, than it is to transform a sterile organization into a fruitful one, or even to keep a fruitful one operating up to par.

For the executive officer or board to perfect a complete scheme of organization and superimpose it upon the group, would be to rob them of one of their most essential educational procedures—that of developing in first-hand social experience a form and method of organizing group life toward definite ends. The corporate life of the school, department, or class, should represent, therefore, a living, growing, responsible organism rather than a structure builded of neatly fabricated units.

This conception of the school as an organism rather than a formal structure complicates the problems of organization and makes the rigid following of a preconceived blue-print very difficult. It does, however,

make of organization itself one of the most fruitful and significant elements in the curriculum, by making available indispensable group experiences. The true educator will covet for his group these educational experiences of evolving orderly group life, far more than a structure perfected according to blueprint specifications.

This, however, does not imply that organization is merely to grow sporadically and whimsically. Well-defined principles and goals must govern every phase of the organizing process. Some impulses to launch new organizations must be redirected into the channels of existing group life. The necessity of co-ordination with larger social units will furnish a wholesome curb to the narrower loyalties and to individualism. This too is a part of necessary educational experience. Organizational problems are first of all educational opportunities.

It is highly important, therefore, that departments and classes, at least above the Primary, work out forms of organization which will involve pupil officers and committees, and which will give opportunity and stimulus for thorough participation in a democratic organization.

Even from the earliest years, children should assume responsibility for simple phases of group life such as helping to keep the room in order. This early experience of responsibility and sharing in organized group life is an indispensable aspect of complete Christian living. It is one of the greatest opportunities of the church to help achieve a thoroughly Christian citizenship for the larger social democracy. Organization is of itself effective educational method.

WHY GRADE THE CHURCH CONSTITUENCY?—

If the church school curriculum consists of a segment of current experience brought under church supervision for purposes of enrichment, guidance, and motivation, there must be such a grouping as will provide a common background of experience and a common gradation of capacities. Each individual must have membership in a group where such experience as he is having, and such problems as he is facing, are being dealt with.

Progress is best provided and achievement best recognized by a gradation of groups so that the individual may pass from level to level of the curriculum and organization. Continuity, with progress is thus available.

Since learning to live the Christian life is chiefly a social experience, the class should constitute a normal social group in which social experiencing can proceed under conditions as near like real life itself as possible, except that the Christian idealism and religious environment and atmosphere of the church lift this experience to the level of the Kingdom of God. Arbitrary and artificial groupings should be avoided.

WHAT SHOULD BE THE SIZE OF GROUPS?—

For many years eight was given by the "experts" as the ideal size of the class group for those who are of public and high school age. Of late, however, there is a definite tendency in some quarters to recommend a grouping more like the public school "rooms" of twenty to forty in a class.

The arguments in favor of the larger grouping are: (1) Richer social contacts and experience. (2) Much smaller staffs of leadership are required, making possible a higher quality since the incompetents may be eliminated. (3) Such a staff may even be put on the employed basis. (4) The equipment demands are much more easily met. (5) Group morale is more easily maintained with a larger number.

Against the tendency to follow public school patterns as to grouping it is urged: (1) In the vast majority of schools, which are small, close grading results in small groups, and an attempt to group in larger units would combine pupils of a wide age range and varied experience background. (2) Religious education depends far more than public education on personal acquaintance and intimate sharing of experience which is possible only with small groups. Large groups will degrade the church school into a mere instruction and drill process on knowledge content. The higher and more difficult goal of the church school requires far more personal attention. (3) The limited time of the church school and the voluntary status of its staff make a small group all one leader can properly care for.

In addition to arising out of close grading in smaller schools, it is likely that the very small group has been a concession also to an untrained leadership and poor teaching conditions. It has not always resulted in that close personal attention and acquaintance with home conditions which the theory of the small group calls for.

We are doubtless moving toward a larger group-

ing with better teaching conditions and more skilled leadership. The limits of the group both minimum and maximum should be determined by the purpose and method of the church school rather than by the pattern of either the public school or the informal intimate group.

Intensive sharing of experience requires comparatively small social groups. Jesus did not choose twelve immediate companions because there was no more qualified raw material, nor because there were none others willing, to follow him, nor because there were twelve tribes of Israel. The limited size of the group was due evidently to his purpose of intensive sharing of experience. Since such intensive sharing of experience is the essential method of religious leadership, the church should provide at least one basic unit for that purpose.

While this "class" group should be small enough to provide intensive sharing of the experience of students both with the leader and with one another, it should be large enough to provide a medium in which the individual can have some richness of social experience and contact. "Students learn more from one another than they do from the teacher." If the group is well-constituted educationally, perhaps this unverified assertion is true. Learning to live the Christian life is chiefly a social experience in spite of its important individual aspects.

It is both difficult and hazardous to set any numerical limits. The following are suggested as a basis for discussion and study. Early childhood, minimum number, 5, maximum, 30; middle childhood to middle adolescence, minimum, 5, maximum, 15 (under excep-

tional conditions and leadership, 20); later adolescence and adults, 5 to 30. General discussion and participation is difficult and improbable with many more than 30, hence this maximum for any group which seeks to function at this basic unit for the sharing of experience.

Participation in worship and wider group activities is well provided in departmental groups. Here leadership experience will be gained and a wider loyalty and interest cultivated. The departmental unit is a wholesome check on the tendency to over-emphasize the class unit and to develop cliques.

But conscious fellowship with the wider church family or religious community must also be available, and through this with the whole Christian brotherhood. Grading and grouping can easily be overemphasized at the cost of this wider fellowship and unity. From early years complete Christian living includes the "experience of churchmanship."

WHAT SHOULD BE THE FUNDAMENTAL BASIS OF GRADING?—

Following are some commonly used:

Age.	Ability to do satisfactory work.
Pupil's own desires.	Social grouping.
Sex.	Favorite teacher.
Spiritual development.	The happy adjustment of the student.
Elective study course.	
School grade.	

Cross out those which you think should be entirely ignored, if any.

Check the one which your own school makes basic. Underline the one you think should and could be basic.

Age is probably most widely used though it ignores important individual mental and social differences. Used arbitrarily it is sure to result in some tragic misfits.

The school grade offers a much more accurate basis of estimating mental development and social grouping. Of course, there are cases here where acceleration or retardation in public school work is due to factors which affect the church school work of a pupil far less.

The pupil's own desires are an important consideration but they can be made neither basic nor finally decisive, since they may be based on totally irrational impulses or inadequate knowledge and appreciation of the nature and function of the church school.

Ability to do satisfactory work presupposes a formal curriculum to be mastered rather than a process of social participation and first-hand experience of Christian living. It might rate as one factor but could scarcely be basic.

Spiritual development, of course, might be a sound basis if we had any reliable instrument for measuring it, and such dire spiritual hazards were not involved in any possible misjudgment. We are far from the point at which we can safely attempt to base grading on a factor so elusive.

Elective courses of study providing for definite needs and interests will necessarily become a basis of grouping among young people and adults. It is a question whether group experiences as a whole are

sufficiently varied in the younger groups to warrant the elective principle.

Social grouping as a basis for grading is an important factor, since learning to live the Christian life depends so much upon social participation. It ought always to weigh heavily in a doubtful case. However, care should be taken to avoid "cliques," or "sets" which jeopardize the spirit and democracy of the school. A part of "learning to live the Christian life" is learning appreciation for and fellowship with those who seems to belong to a different social group. A "superiority complex" is un-Christian.

SHOULD SEX SEGREGATION BE PRACTICED?—

Arguments in favor of sex segregation in the church school are:

1. Interest, activities, and experiences of the sexes differ.

2. At some periods sex aversion makes mixed groups difficult to handle.

3. Certain teachings regarding sex ideals and relationships are more easily handled in segregated groups.

4. Such activity programs as scouting are based on supposed values in sex segregation and special sex interests and needs.

5. Departmental grouping provides all the values of the mixed group.

6. It is best for boys to have men as teachers and girls, women.

Arguments in favor of ignoring the sex factor in grouping are:

1. Public education, most community groupings,

and the family grouping, take little or no account of the sex factor. There is nothing about the objective of the church school or its method which makes sex of peculiar importance to it.

2. "Sex aversion" affects only a brief period of life, active sex attraction being normal to nearly the whole life period. The strength of sex attraction is greater than that of sex aversion. In fact, it is probable that much of the behavior interpreted as "sex aversion" in later childhood is superinduced by adult suggestion. It is frequently in the nature of a "defense mechanism" to cover up an awakening interest in, and attraction toward the opposite sex. Such a transitory and questionable factor need not be taken into account in any general way in grouping.

3. The notion that boys should be taught by men and girls by women is really theory. Both groups actually *are* taught largely by women. However, there may be a better theory. It is as important that boys achieve a fine ideal of womanhood as of manhood and that girls likewise have as high ideals of manhood as of womanhood. In the whole experience of religious development neither should be restricted to leadership of one sex. Each should pass successively under the immediate influence both of noble men and of noble women, rendering sex segregation quite unessential.

4. Age or mental development differences are greater than sex differences. Whenever sex separation is secured at the cost of wider age range within the group, a lesser difference takes precedence over a greater one and true grading is violated needlessly.

5. If the church school is merely to environ and

enrich a segment of normal life experience, then it must provide as nearly as possible a normal social group, free from artificial factors and divisions. In the public school, in the home, and in the community life at large, sexes mingle freely. Why set up an abnormal grouping in the church school which requires rather a normal group permeated by the Christian purpose and spirit?

6. Furthermore, no aspect of young life is more in need of Christian idealism for guidance and control than the relationship between the sexes. Unless our principle that experience can best be controlled by dealing with it directly rather than merely talking about it, is totally wrong, proper sex ideals and relationships can only develop by throwing the sexes together in Christian groups where they may have first-hand experience of Christian sex relationships. Sex separation destroys this laboratory of Christian idealism with reference to sex.

7. Finally, during most periods of life, in most groups, if left to themselves, the sexes want to be together. Of all institutions, why should the church say them nay?

Is not the safest principle to effect no artificial division on sex lines? To allow sexes to be separate where they choose or deliberately separate themselves as in early adolescent activity programs; and to disregard sex as a basis of grouping unless the student group, or the character of the activity under way demands segregation, may be contrary to traditional practice, but certainly it is in accord with our whole present day viewpoint with regard to method.

Is Not Happy Social Adjustment Basic?—

Since the student's whole future in the church, as well as the present effectiveness of his church school work, is so largely dependent upon his attitude toward it, it is of fundamental importance that he *enjoy* the church school. Since learning to live the Christian life is so largely a matter of happy, useful social adjustment, this becomes the first concern in classifying the student. Of course, his happiness must be consistent with and contributory to that of the group in which he is placed, else it would not last long. The student will not always be classified where he thinks he would be happiest, for perhaps his judgment is quite at fault. The classifying officer, however, should make of first concern a permanent, happy social adjustment.

The problem of classification is so complex that it should be the special study of some one officer who will work in harmony with teachers and superintendents, but who will be qualified to weigh the many factors involved. He will likely find the public school grade the best formal basis, this to be carefully checked by other variant factors.

To allow students to remain with a favorite teacher or to promote her with the class is seriously to narrow their opportunities for a wider and more varied leadership. It is to keep other students equally in need of her excellent qualities from sharing advantages which one group has already had. It is also to jeopardize her hold on them as they pass into stages of development where her leadership may be

less adequate. This problem must be faced more in detail later.

WHAT ARE THE BEST GROUPINGS?—

The usual groupings are given in any standard and are familiar:

Cradle Roll or Nursery, years 1, 2, 3.

Beginners, Kindergarten or Pre-school, years 4, 5.

Primary, Grades I, II, III, in public school.

Junior, Grades IV, V, VI, in the public school.

Intermediate, Grades VII, VIII, IX, in public school.

Senior or Senior High, Grades X, XI, XII, or the last three years of high school.

Young people or College, Later Adolescence, approximately ages 18-23.

Adult, age 24 up.

In the Primary, Junior, Intermediate, and Senior departments, class groupings are provided where possible for each grade or year. Where the number is too small to provide this, a cycle-plan is followed in two- or three-year cycles. This gives much the same results in using lesson courses except that an age range of two or three years is involved in each class.

WHAT DEPARTMENTAL COMBINATIONS SHOULD SMALL SCHOOLS MAKE?—

Only the larger and better equipped school is able to provide full departmentalization and grading. The great majority of schools, either for lack of numbers or lack of equipment, make combinations of departments. Just what combinations should be made will depend upon equipment, numbers in various groups,

and available leadership. The table on page 64 is offered with some misgivings for fear it may be accepted arbitrarily. It does, however, make clear the general principle, that periods of life where growth and change are most rapid require the most specialized treatment and the closest grouping.

In cases where lower departments combine with higher, participation should be secured by rotating responsibility. Programs should usually be pitched toward the lower age-group. Department organization may be maintained even where there is no separate room or program.

One combination which has been widely prevalent is especially questionable—the combination of Intermediates with Seniors. There is no period of life, except perhaps the first years, when development is so rapid and change so unsettling and radical as in early adolescence. From the twelfth to the sixteenth year marks a wide range of differences and needs, including many contrasts. Early adolescence is the period of the highest number of decisions or self-commitments, and also the period of most rapid elimination from the church school. So far as the student's church relationship goes, it is the crisis time. Of all periods it needs special treatment, made possible by close grading. Any combination of Intermediates with other age-groups, either Senior or Junior, should be very seriously questioned.

Seniors frequently combine naturally with Young People where combinations are needed. In small churches they compose a congenial social group. Some intermingling is very likely anyway since older boys are likely to be seeking the company of Senior

No. of Programs	Beginners	Primary	Junior	Inter-mediate	Senior	Young People	Adult
Seven							
Six							
Five							
Four							
Three							
Two							

Chart showing suggested combinations of departmental groupings where limited numbers or facilities limit number of separate department programs

girls. The possibility of this rather than the Intermediate-Senior combination should always be considered.

WHAT SHOULD BE THE BASIS OF PROMOTION?—

The public school "fails" students whose work is unsatisfactory, requiring them to take it over, and thus becoming retarded in classification. This raises a problem for us for seldom would it be wise to interpret this as involving similar retardation in the church school.

This means of course that even though a student had been classified according to public school grade when entering the church school, he might progress at a different rate in the two schools. While retardation or acceleration in public school should not involve rigidly a similar irregularity in the church school, it could well raise the question as to the placement of the student.

In many cases retardation in the church school due to "failure" would have social and spiritual consequences out of proportion to any supposed educational value. The most satisfactory plan at present seems to be to pass all students on into the next grade, but give recognition with honors only to those whose achievements and participation have been satisfactory. Special help and personal attention should be given those not meriting such recognition. Usually if the recognition is worthy and dignified, pressure will be brought to bear on all to merit it the next year.

Every problem of classification is a personal one. Each case should be dealt with carefully and in-

telligently upon the basis of principle. No system is more sacred or inviolate than the personality of a student, however, and any case which arises for possible reclassification should be carefully studied in the light of all factors affecting it. The church school faces peculiar problems of classification not so much because it lacks the authority of the public school, as because the factors upon which proper church school classification is based are so much more complex and elusive.

SHOULD THE CHURCH SCHOOL ADOPT A PLAN OF CREDIT RECOGNITION?—

Of all the educational agencies and activity programs touching the life of youth, the church is about the only one which has not developed any well-ordered system of credit or merit recognition.

Objections to the church school adopting such a system are: (1) Credit is not an adequate motive for church school work. (2) Achievement in church school work cannot be measured as in other schools. (3) The work being done is not of real educational merit. (4) Artificial values will tend to replace real ones. (5) There is a reaction against credit recognition in general education.

There are, however, apparent advantages to be considered: (1) Achievement for its own sake is a worthy motive, but youth needs the stimulus of some definite means of measuring and recognizing it. (2) All other educational agencies use credit recognition. The church forfeits the respect of students educationally because it does not. Also it loses the value of whatever incentive other agencies get out of recognition.

(3) It would involve a definition of standards which is sadly needed. (4) It would motivate a higher quality of work making possible a continuous elevation of standards. (5) It would, in many cases, merit and win public school credit and help to integrate the student's educational experience. (6) The most serious and successful educational work now under way in the church school (the Standard Leadership Training Program) is built upon the framework of a credit system and would collapse without it. Thus the one experiment in credit recognition has succeeded. (7) Even though the original motive be merely credit recognition, this will be a start, and skillful teaching will gradually supplement this with higher motives.

Such a credit recognition system could be developed much as standard training work has been. First a system of tests administered by national boards and supplemented by certain attendance and study requirements. A system of certification of teachers would naturally follow. Later, certain departments and schools might be accredited as standard leadership schools are. This would give a powerful upward pull to the quality of work being done. Doubtless such a system will develop out of isolated experiments now under way.

PRACTICE ACTIVITIES

1. Study the standard in the light of the above discussion checking all items bearing upon it. Note any differences in viewpoint. Raise these in class.
2. Evaluate the organization of student groups in your own school on the basis of the discussion in this chapter. List the points at which it might be improved.
3. Rate your school tentatively according to the standard

on the items which you have checked as being related to this chapter.

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See also the tables of contents and indices in books listed on pages 269, 270.

FOR THE NEXT CLASS SESSION

1. Ask each student to relate one example of "concomitant learning" which was more important than the corresponding "primary learning."

2. Ask two or three students to be prepared to evaluate the training class from the standpoint of "concomitant learning."

3. Ask students to relate additional "exhibits" which may be rated on the scale as negative or positive.

4. Request each student to criticize the place given to worship in his church and church school and the effectiveness of the provision made.

5. A debate may be planned: Resolved, that worship programs in the church school should be discontinued for those of Senior age and above, their presence in the regular church worship being expected and provided for by adapted programs, and by their own mastery of worship materials to be used.

CHAPTER IV

THE SPIRIT OF THE SCHOOL

COULD IT HAVE HAPPENED IN YOUR SCHOOL?—

Exhibit A: It had been a made-to-order Easter Day. Brilliant sunshine, warm for the time of the year, but when darkness fell the fire in the Layton's big fireplace was both cozy and comfortable.

Mr. Layton was deep in a magazine. Mrs. Layton had been reading, too, until five-year-old Helen climbed into her lap for a story. Clara was cutting out pictures for a scrapbook the Junior Department was making for the hospital. Dick was sitting quietly on the rug looking into the fire, which was such an unusual thing that seventeen-year-old brother Tom looked up from his book to ask if he were sick.

"No," answered Dick, "I was just thinking about the flowers in the church this morning. Mother, who puts them there?"

"Why, Mrs. Hamilton always decorates the church on Easter Sunday in memory of her mother," answered Mrs. Layton, surprised that Dick had seen them. "How did you know about the flowers? You were not at church."

"No, but we went in there during Sunday school."

Mr. Layton laid down his paper to listen.

"Suppose you tell us all about what happened in the Primary Department this morning," his mother suggested with a smile.

"Well, every Sunday we've been saving money to buy a flower and this morning we had it on the table. Miss Mary let us decide who we wanted to give it to and we decided to give it to our preacher. Miss Mary let me carry it down."

"Why did she let you carry it?" asked Tom.

"I guess because I asked first. We had our songs, and a story about a little boy who found the spring, and when the worship was over we all marched down into the church. I never saw the church look like that before; it was so still and the flowers were so white and smelled so sweet."

"What did you do down there?" questioned Clara.

"The big organ played and some children in white robes sang 'Tell Me Some Stories of Jesus,' then Miss Mary told us the Easter story and we went back to our room, but I'm glad we went to the church."

It seemed to the parents that something of the holy quiet lingered in Dick's face and heart as he sat upon the hearth rug.

Quoted from "At the End of Easter Sunday," by Annie Sills Brooks in *Bethany Church School Guide*, April, 1928. Used by permission.

Exhibit B: On account of inadequate room in the old church building a popular minister began a men's class in a theater. It grew to embrace quite a cosmopolitan group of men. When the new church building was complete, providing an excellent room for this class, some of its prominent members objected strenuously to moving from the theater to the church

because of the more popular appeal of a class meeting in a theater. It was said that the class would be ruined if taken into a church building.

Exhibit C: " 'Twas three o'clock in the morning and they danced the whole night through," was what the Intermediate and Senior students of a certain church school sang under their breath as they marched into the church auditorium for the closing exercises. Why? Because that happened to be the tune which the orchestra, the pride of that school, was playing at the time.

Exhibit D: As the little visitor to the Primary Department passed out through the basement door, the superintendent smilingly said, "We're so glad to have you visit us. How do you like our Sunday school?" The tot replied, "Oh all right. Your Sunday school smells just like ours does."

Exhibit E: At the Sunday dinner table father spoke in strong commendation of the pastor's message of the morning while mother noted the great progress which was being made by the young people's choir who had furnished special music that morning and in which the oldest daughter had participated. The younger children listened with only the comment of thirteen-year-old Dan, "Gee, dad, you seem to get a lot of kick out of going to church! You ought to come into our department and see how some of the kids take charge of the program. And our class is writing a play we're going to put on. I've got to find out about the costumes. It's going to be keen."

Exhibit F: "The Black Cats" was the name evidently chosen by a Junior Class of boys, for that was the name on the door of their class room which was

also decorated with rather crude sketches of cats' heads. The interior was furnished in similar taste and on the wall was this inscription: "Class Motto—Mousing for Jesus."

Exhibit G: As the visitor entered the church foyer, the first message to greet his eyes was a dazzling placard "Apple Sauce—June 9." Similar placards were on the stair steps and in all the rooms. The church bulletin carried this announcement, "The Young People will present the play, 'Apple Sauce' on June 9 at 8 P. M., in the church; admission fifty cents. Proceeds will be used to redecorate their department rooms."

Exhibit H: Two great men's classes were having an attendance contest. A prominent leader in one was the manager of a great industrial plant. One Saturday he issued a bulletin admonishing all employees to attend his class on the following day. A leader in the rival class was chief of police. The following week he issued an official order for all members of the force off duty to report at his class the next Sunday to help win the contest. Bitter charges and counter charges of unfairness resulted.

Exhibit I: A class attendance promoter sent out the following post card to prospects:

HELLO, OLD TOP!

How about coming around to Sunday School next Sunday? Big Surprise will be pulled off at 9:30. Don't miss it.

Yours in His service,

O. H. Y.

P.S. Entertainment by Sam Sap's Seven Simple Super-Syncopated Sunday School Serenaders.

When the class met nothing unusual was on the program.

Exhibit J: It was Sunday morning in the Primary Department, and all the children were eagerly gathering pictures from magazines to send to boys and girls in India to show them how we live in America, with the request that they send us pictures to show how they live in India.

Miss Doris and her friend quietly stepped into the room, and just as quietly a small Primary boy found seats for them in the group, and immediately forgot all about them, in his interest in the work they were doing. "We certainly thank Mary for bringing us all these nice magazines and sharing them with us," remarked the teacher, as she briefly explained to the visitors what the children were doing. As soon as she could, the friend whispered to Miss Doris, "That's a poor way out. Could you really find any use for these pictures after they arrive at the mission station?"

Miss Doris had been a missionary in India and was now on furlough, waiting as patiently as possible until there would be sufficient funds for her to go back. But underneath her immediate disappointment at the delay in her plans she knew if the attitudes of the children the world around were cared for, the missionary cause in the future would not suffer, so she said, "Our children know no more about money gifts than these children. Isn't it friendship for all God's children everywhere that we want most?"

Just then two children in the group reached for the same magazine and there was a tense moment,

but after a brief conversation, one child, at first reluctantly, gave it to the other and took up another magazine. On the cover was a beautiful picture, and all clouds vanished. Miss Doris made another note in her book. Then she motioned to two children with heads bent close over a magazine and the friend saw that one little face was black, and the other white, but there was not the slightest sign of superiority on the one hand or inferiority on the other, only a combined interest on the part of both as to the best pictures to send those other children.

Soon the work was put away, and Miss Anna told them a story about the children where their pictures were going. They talked about some of the things we get from there, and some of the games the children play. One little girl said, "My, those must be happy children with so many things to do. I wish we could visit them." Another said, "Next Sunday let's play go to India," and all agreed. Then quietly they bowed their heads and asked God to take care of all the little children everywhere, and help us all to love each other and do what Jesus wants us to do.

From "The Meaning of Children's Day" by Eva Callarman in the *Bethany Church School Guide*, June, 1928.

The above "exhibits" are not so much concerned with the formal religious instruction or class and department programs as with the general atmosphere, spirit, or physical surroundings in which the work is being carried on. Just as the most significant message is sometimes read "between the lines," so the real spiritual product of the church school is often

actually an unperceived by-product of the processes consciously under way.

Reading "between the lines" and trying to reconstruct the general church school situation of which these are typical, grade the church schools from which they are selected grading the best one "plus ten," placing its letter (Exhibit A or I, etc.) above +10 at the extreme right of the scale. Grade the worst situation —10 by placing its letter (Exhibit H or B, etc.) above —10 at the left. Arrange the others between.

. . . . . .

—10 —8 —6 —4 —2 0 +2 +4 +6 +8 +10

WHY IS THE SPIRIT OF THE SCHOOL IMPORTANT?—

The leaders of most church schools have their time and attention largely occupied with formal study, class work, program building, and promotion of attendance. True, these items make up most of the activity of the school, but they do not necessarily constitute its real life. What a boy studies is probably of secondary importance to the attitude which he has while he studies it. What the teacher says and does is of less importance than what the students really think of their teacher. If boys and girls strongly admire a teacher, they are likely to follow some of her admonitions and advice, but they are far more likely to imitate many of her attitudes, manners, and habits. The real thing she gives her class, therefore, is not a lesson but herself.

On the other hand if they dislike the teacher or are bored by her they are likely to make to her ad-

monitions the opposite response to the one expected. In fact there is sound psychological ground for believing that they will. Boys and girls "from the finest homes" frequently turn out as prodigals, not because the loftiest ideals have not been held before them, but because they have developed a negative attitude toward some of the persons who embodied those ideals. It probably makes less difference what ideals are presented to boys and girls than it does what attitude they have toward the source of those ideals.

Furthermore, a Christian society is as much, if not more, a matter of the general attitude and spirit than it is a matter of specific activities. An Indian cobbler may "make every pair of shoes as carefully as though they were for Jesus" and thereby develop a remarkable Christian personality, and, as a by-product, a very good cobbler business. On the other hand, a minister may preach and pray eloquently with purely mercenary motives. The Kingdom of God is not so much every one doing certain things, but everyone doing what ever he does "as unto the Lord."

The function of the church school is not so much to get all its students to know and do certain things. It is rather to get into them a certain spirit and attitude toward all they know and do. The first concern of the church school, therefore, is to provide that the moment a person enters its life he breathes a new atmosphere and is immersed in a new spirit. Someone has well lamented "the lost radiance of the Christian religion." Too long we have conducted our church school work as though Christianity were

a religion of the letter rather than of the spirit. The enthusiasm and morale of the early church produced inspired lives. The revivalist's technic has no monopoly on Pentecostal power. The spirit or morale of a school is its supreme asset—or liability.

WHAT IS "CONCOMITANT LEARNING?"—

The spirit of a school is not some magic spell which may be induced by incantation. As we shall see, the experience of worship is an indispensable factor in developing proper spirit and atmosphere. However, there is more involved than worship, as such. This general atmosphere and setting for the learning process is itself an integral phase of learning. School spirit is learned just as definitely (though not as consciously) as are the missionary journeys of Paul or the Beatitudes. We need a term for this learning which will distinguish it from "the regular lesson" of which we are conscious, but yet will just as clearly identify it for us. For this purpose we choose the term "concomitant learning," so used by Dr. Kilpatrick.*

"Primary learning" is the lesson proper. If it be the "First Missionary Journey of Paul," primary learning will consist of the story of the appointment of Paul and his companions by the Antioch church under the guidance of the Holy Spirit, and the events of the journey which followed. Likely the Scripture passage telling the story will be read, a map consulted, and the journey traced thereon, pictures displayed, the story retold, and perhaps portions of it dramatized. Certain "lessons" as to the Spirit's

* Kilpatrick, *Foundations of Method.*

guidance, Paul's courage, and the missionary obligation may be pointed out. The journey and labors of some modern missionary may also be studied or described. A letter may be written this modern missionary and perhaps a gift sent to him. All this is "primary learning." It is the lesson the teacher intended to teach and the one the pupils intended to learn—or not to learn as the case may be.

But, while all this was going on, another type of learning was also inevitably under way, all unbeknownst to the teacher, the pupils, and the superintendent. The student either enjoyed the lesson hour, was bored by it, or detested it. If he enjoyed it, a predisposition in favor of the church school and all that for which it stands was developed or strengthened. He was being prepared psychologically for future experiences of the same kind. Regardless of the immediate conscious, or primary learning of the hour, he was brought potentially within reach of whatever future plans or purposes the church may have for him. The concomitant learning of the hour was a love for the church, his class, and his teacher and an appreciative and favorable attitude toward the religious life which they symbolize. This far outweighs in importance anything he learned about Paul or about modern missions, important as such primary learning is.

Suppose he was bored by the lesson hour and would much rather have been on a "hike" in the woods, or playing ball, or at home reading. He may have learned many facts regarding Paul and missions in general. A knowledge test might reveal a fair amount of primary learning, though probably less than if he

had enjoyed the lesson. The most significant thing he learned, however, is that Paul, the Bible, missions, the church, and religion generally bore one. They are perhaps important to some but to him they appear a necessary evil cutting across interesting and worthwhile activities. His concomitant learning is a predisposition against the Sunday school class and that which it represents. However valuable the immediate primary learning may appear to be, the appeal of the church and whatever plans or purposes she may have for him in the future have been weakened. As soon as he is free to do as he pleases he will drift away and become another church school casuality to help augment her tragic record of elimination.

But suppose the student not only was bored—he detested the church school class or the way it was conducted. Perhaps he was coerced into attendance, or protests his classification, or has quarreled with another member of the class and is full of resentment. Unless something can be done to change his attitude, nothing can prevent the class session being a spiritual tragedy to him. He is being psychologically predisposed against everything for which the church school stands, and for everything against which it stands. The concomitant learning here is so bad as to more than offset any primary learning which may take place.

While we give most of our time and attention to primary learning, it is evident that concomitant learning is a far more important factor in learning to live the Christian life, for Christian living is more a matter of attitudes than anything else, and attitudes are

almost altogether a matter of concomitant learning.

"Why Don't My Pupils Take Church School Seriously?"—

The question, so frequently asked by church school leaders, is an excellent illustration of the usual failure to recognize concomitant learning. For boys and girls have only the attitude toward church school work that they have learned. If they take a more serious attitude toward public school work and responsibilities than toward those of the church school, it is because that is the attitude they have been taught.

Their attitude toward the public school is learned from three chief sources. Their parents usually take public school work seriously and co-operate with them heartily in maintaining regularity and punctuality of attendance, and a fair degree of scholarship. Their teachers take public school work very seriously, it being for many of them permanently, and for all of them at least for the time, a life calling. Their community takes its public schools very seriously, investing from one-third to two-thirds of all the money it raises by taxation in this one enterprise. No wonder boys and girls in all their public school contacts derive a serious attitude toward it by concomitant learning!

The attitudes which boys and girls have toward the church school are learned from the same sources. A serious parental attitude and co-operation are indispensable. Leaders and teachers who arrive tardily with unprepared programs and lessons and who hurry

through the lesson period as a duty to be done, are teaching concomitantly a negative attitude which no amount of primary learning will ever overcome. The church which spends 90 per cent of its budget on an adult program in a community which spends half of its budget on a program for childhood and youth has no right to ask the allegiance or even the respect of youth. Boys and girls have exactly the attitude toward the church that they have learned from the church and its leadership. Concomitant learning—what an asset! What a liability!

We have dealt illustratively with only two attitudes learned by concomitant learning. The attitude of enjoyment and anticipation is an excellent illustration of the psychological "law of effect," i. e., that accompanying satisfaction strengthens while annoyance weakens the effectiveness of any learning process. The attitude of seriousness is an excellent illustration of the unconscious teaching which every leader is actively doing all the time either strengthening or destroying her conscious teaching. These illustrations might be duplicated for all other attitudes, both desirable and undesirable.

What Are the Common Factors in Concomitant Learning?—

The physical setting, including the general architectural plan, the decorations, color scheme, ventilation, furniture, disturbances or freedom therefrom, being crowded, austere or unhomelike arrangement, or any other discomforting factor—this furnishes much of the curriculum of concomitant learning.

The leader's attitude, mannerisms, clothes, voice,

general appearance, and personality supply another rich source of concomitant curriculum.

The music, such as a brass orchestra, jazz singing, loud or discordant singing, may so affect the nervous system as to render a favorable spirit and mental attitude extremely difficult.

Lesson materials which are cheap in appearance, covered with advertising, illustrated with gaudy or inartistic pictures, mechanically poor, with print too fine or indistinct or in any other way inferior to the materials pupils are accustomed to in public school, are a powerful factor in concomitant learning. Just as the theme of the church school lesson is the highest known to man, it should be embodied in textbook and picture which represent the acme of the printer's, book binder's, and artist's skill. "We can't afford it," is an excuse which ignores concomitant learning that any church school really "can't afford!"

Competition, contests, prizes, and all other appeals to anti-social attitudes and to self-interest are fatal to a proper church school spirit. The ordinary attendance contest is a device of the devil to destroy any possibility of the kind of concomitant learning for which the church school properly exists.

Of course, anything like lack of co-operation or negative criticism, or jealousy on the part of members of the staff one for another is disastrous. A school which cannot avoid such travesties should be closed for the spiritual protection of childhood.

Class or department loyalties may be carried to the point where they are positively injurious to the spiritual mission and purpose of the church as a whole. There are some values in the keeping of sep-

arate class treasuries but in few cases are they commensurate with the dangers involved in the direction of a narrow and divisive spirit. Class and department projects are also dangerous unless supplemented by those providing the wider fellowship.

WHAT RESOURCES ARE AVAILABLE FOR WHOLESOME CONCOMITANT LEARNING?—

Much of the answer is evident from the above discussion. The physical setting is of great importance. The leader's attitudes are even more so. Worship and the use of the fine arts are indispensable. Common social enterprises of fellowship, activity, and service are needed to unify the whole school and develop the wider loyalties. For example, the annual Sunday school picnic, instead of being a mere frolic in which every one seeks a good time for himself, should be organized as an educational project providing wider fellowship under most favorable conditions.

Class and department projects should, whenever possible, be but phases of enterprises engaging the entire church constituency. Such missionary education enterprises as "The World in Carbondale" or "Africa at Euclid Avenue," in which exhibits, demonstrations, and pageantry enlist the entire resources of a church, are among the finest means of developing a unified and loyal church spirit as well as an intelligent missionary interest.

Staff morale and unity are strong factors in school spirit. The provision for continuous achievement and for its proper recognition help greatly in creating right attitudes. The enlistment of parental co-operation, the recognition of and participation in its

educational program by the church at large, the pervasive influence of the minister throughout the school, and the place which the church assumes in the life of the community—all these are needed assets in concomitant learning.

How Should the Church Deal with the Problem of Discipline?—

A problem it is in many schools and one which the administrator would gladly evade. Yet occasions of troublesome conduct provide the church school one of its greatest opportunities to accomplish its proper objective. Conduct lies directly in the field of the church's responsibility. The church school which is not facing up squarely to all apparent occasions of discipline and dealing with them in a consistent and educational manner is falling down at a most vital point. A church school in which boys and girls are actually learning disrespect for order and the rights of others ought to be closed as a menace to public school discipline and good citizenship. In fact, the effective church school ought to aid materially in improving public school conduct in its community. There is no legitimate escape from a definite disciplinary policy on the part of the church school.

Many Sunday schools have a bad tradition to live down in this respect. One community was forced to close its week-day church schools because the children, when transferred from the public school to the church, became so unruly as nearly to wreck the place. It is a common fallacy that the church can not be firm with a trouble maker because attendance is voluntary and the church school leader has no legal

backing. Of course, wholesome discipline always arises out of the needs and ideals of the social group rather than any authority vested in the teacher.

The best approach to the problem of discipline is illustrated by the testimony of an elementary specialist at the close of a summer "laboratory school." The leader of the school was warned by a minister against two "bad boys" who would, judging by their past record, certainly break up the school. The curriculum of this school was a program of activities in which pupils were allowed much intiative and responsibility. Every one was busy, leaders and students working side by side on enterprizes of investigation, construction, worship, and service. At the close of the school the leader had been unable to identify the two notorious culprits, and no real problems of discipline had arisen.

Most disciplinary situations begin simply with surplus activity quite without motives of mischief or insubordination. Attempted suppression or exhortations to "Be good" or "Be quiet," instead of relieving the situation merely aggravate it. The undesired activity will reappear with definite motives of rebellion and insubordination. Further repression or exhortation is futile and a teacher-pupil antipathy develops which not only destroys all possibility of amicable outcomes, but is a tragic anomaly in the life of the school or class.

On the other hand, a rich activity program will take care of most situations through legitimate outlets. The most "troublesome" pupils will usually develop the best leadership in activity enterprizes. Initiative, responsibility, and real participation on the part

of all will usually prevent disciplinary problems from arising as well as furnish the best means of learning.

Class or departmental organization in which students share largely with leaders in the responsibility for the whole program including its disciplinary aspects is very helpful. Junior and Intermediate departments in vacation church schools, particularly, and also in other church school sessions have been most successful in working out codes of conduct and in administering cases of discipline arising under them. The power of social pressure in such instances is amazing. The author has seen Juniors break down and cry in the face of very simple sentences pronounced upon them by a "jury of their peers" in a vacation church school.

But punishment of any kind in itself, is seldom effective in church school work. If imposed from above by the leader it will usually do far more harm than good. If the group, including the recreant one, can be brought thoroughly to share the leader's attitude toward the misdeed and to feel a group disgrace on account of it the most effective results will follow. It is worth while to lay everything else aside and deal directly with the situation to bring this about. Of course the leader is greatly helped in this if his program is rich enough to include supervised play as well as other types of activity.

Individuals who give special trouble should be cultivated by the leader to develop a warm personal friendship and an insight into home and community backgrounds. This may change the leader's attitude as much as it does the student's. The problem of discipline is really not a problem in and of itself at

all. It is merely an aspect of the whole problem of effective teaching method, of vital, skillful leadership.

How Does Worship Contribute to School Spirit?—

The whole "tone" of a church school is both indicated and determined by its use and cultivation of the worship experience. "Concomitant learning" is here potentially at its best. If the worship life of a church school is on a high plane, there will be the finest atmosphere and spirit for all its other undertakings.

Until recent years worship was apparently looked upon largely as an adult experience to be confined to the "regular church service." Music, prayers, responses, talks, etc., in the Sunday school were of the "pep" variety. A "good" Sunday school song book contrasted with a church hymnal in being filled with trash from the cheapest sentimental jazz of the revivalist to the better type of gospel song. The Sunday school being largely for youth, must provide them a syncopated program! Little wonder we have reared a non-church conscious generation on such fare!

While the worship experience is grounded in native impulses and capacities, the content, meaning, and worth, of their expression are determined by learning. The same individual might learn to turn a Tibetan prayer wheel, chant a Latin litany, shout in a holiness camp meeting, or pour out his soul in the intercession of a Phillips Brooks, according to his educational opportunities. In each case his prayer experience would have grown out of the same native impulses, and in each case it would be real. Learning would account for the vast difference in meaning and

content. If, therefore, we would have the impulse to worship develop in the direction of Christian experience we must provide opportunity for learning to worship. This indeed, becomes the very heart of religious education. It is really the one aspect of education as a whole for which the church school is exclusively responsible, since ethical conduct shades off into the realm of public education.

The worship function cannot be turned over to a single service of the church for all ages, since worship experience varies on different age-levels, and worship materials must be graded to be meaningful. Neither can worship, and learning to worship be turned over to a so-called "Junior church" which will provide a loosely graded imitation of "real church." Learning to worship is so central and so essential to every other type of experience provided by the church school that it cannot be lifted out or assigned elsewhere. Those who advocate the "Junior Church" as a separate agency for this purpose have not grasped the first principle of the modern church school program which centers in worship. If we have to have a "Junior Church" for this function, better let it take over also the remaining functions of the church school since they are indissolubly linked with worship. In other words merely rename the church school!

While learning to worship is necessarily a graded process, the worship experience forms one of the best bonds of unity for congregational life. If children have actually learned to worship through an appreciative use of the best and simplest worship materials, they can enter heartily and with genuine enrichment into a worship program which serves also the needs

of their elders, provided it is planned with the different age groups in mind. It is highly important that worship by departments be provided regularly, but almost equally important that the wider fellowship be shared by worship experiences in which all, at least above middle childhood, participate.

Adequate worship provision will require departmental worship programs at least until or through middle adolescence. It will supply opportunity outside the worship experience itself for the mastery, through memory and interpretation, of the materials of worship. Participation of all pupils will be provided for and secured, and, from later childhood up, pupil initiative and leadership will be used in preparing and conducting worship programs. The requirements as to time, suitability of materials, themes, preparation, unity, climax, emotional power, and correlation with other curriculum elements will be set forth in the better standards or programs of work.

The question as to whether worship programs other than the regular morning worship of the church, should be conducted by adults and young people, should be raised. One result of such duplication in many churches is that the total Sunday morning program of the church virtually ministers to two congregations which are in large part mutually exclusive. One congregation assemble at 9:30 or 9:45, worships (or has opening exercises which pose as devotional services), spends a period in several groups listening to lectures, and then goes home. The second congregation assembles about 11 o'clock, worships, listens to a sermon, and then goes home.

There may be special cases where a double pro-

gram, serving largely different groups is needed. In most cases, it has some very bad outcomes. No unified church consciousness, spirit, and responsibility are developed. The influence upon children and young people of seeing crowds of adults leaving the church building just as the morning worship is about to begin is disastrous. The divisive influence of strong class groups is dangerous when not unified with the church as a whole.

The following plans are given merely to stimulate thinking in the direction of a solution in specific locations:

1. The church worship program might come first, young people and adult discussion groups following.
2. Discussion or class groups might meet first leaving worship for the regular church service.
3. All age-groups may meet by departments and classes for an hour; then all (except younger children) meet for a common worship experience of a half hour, to be followed by group activities for the younger groups, and the sermon for the older ones.

The question has been raised whether departmental worship in the adolescent groups should be conducted in assembly rooms other than the church sanctuary itself. If the proper "experience of churchmanship" is to develop, boys and girls need early to associate the worship experience with the common worship room of the congregation. If this room could be relieved of all other use during the first hour on Sunday morning, and then used in rotating periods of twenty minutes each by Intermediates, Seniors, and Young People, distinct values would be gained which are not possible if all used departmental assembly rooms. It

is even a question whether later adolescents need worship provision by themselves, if the regular church program takes proper account of them.

In every way possible the church school should plan its work so as to bridge rather than widen the gap between departmental programs and experiences, and those of the entire congregation. Frequently the small school with limited equipment really enjoys a blessing in disguise, for it does not face the danger of a divided congregational life through extreme departmentalization.

This brief discussion of worship is obviously quite inadequate for administrative leaders. The elective courses in worship should be taken by all who have responsibility for worship leadership. We have merely touched here upon the indispensable place of worship in developing the right spirit in a school.

PRACTICE ACTIVITIES

1. Check in the standard all items which seem to bear definitely upon the spirit of the school. You will likely be surprised how pervasive this factor is.

2. Rate at least one department of your school on the item of worship. Seek the co-operation of others in getting a general rating of worship in your school.

3. Lay out a number of steps by which this worship might be improved.

4. List items in your school which are especially favorable to concomitant learning. Unfavorable. How might the latter be improved?

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See also the tables of contents and indices in books listed on pages 269, 270.

FOR THE NEXT CLASS SESSION

1. Ask each student to make the evaluation of the equipment "specifications" given at the beginning of the chapter before reading the chapter, and after reading it. Compare evaluations of different students, also of each student before and after reading the chapter.

2. Request a report on the suggested "tour" of church school rooms to check up on the equipment and appearance.

3. A comparison of public school equipment with church school equipment in your community as suggested will likely prove helpful.

4. Ask students to make the evaluations suggested of the different provisions for worship grouping in the one-room school; also to make the suggested evaluation of the various plans of organizing Young People and Adults where but one room is available.

5. A debate: Resolved that the "platoon system" is practicable for the church school with inadequate room and equipment.

CHAPTER V

HOUSING, EQUIPMENT, AND SUPPORT

WHAT IS GOOD EQUIPMENT?—

Below is a list of "specifications" for church school rooms and equipment. Some of these items represent the ideal of intelligent religious educators. Others represent some of the realities among which they must work. Still others represent the situation in many schools, whether due to definite ideals, to chance, or to personal whim.

Upon the background of the course so far, but without reading this chapter, please read over these specifications placing a plus sign at the left of each one of which you approve. Place a minus sign at the left of each one you disapprove. If your opinion of some is dependent upon other conditions not given, place a question mark at the left of each of these.

a) Rooms planned primarily for pupil activity rather than teacher activity.

b) Use of same room for worship, fellowship, play, etc.

c) A good worship setting for each group.

d) At least as much space per pupil as public school provides.

e) Little red chairs for children.

f) Walls finished in bright, vivid colors.

g) Separate class rooms for all classes.

h) Many brightly colored pictures on walls.

i) Racks or closets to care for wraps out of sight.

j) Chairs and work tables adapted in size.

k) Blackboard in every class room.

l) Many pennants, charts, posters, etc. on walls.

m) Very formal "school-room-like" appearance in class room.

n) Class rooms all the same size.

o) Church auditorium or worship room entirely unused for church school.

p) "Servitors" in class room walls enabling reports, materials, etc. to be passed in and out of room without disturbance.

q) Stained glass windows throughout.

r) Gymnasium provided.

s) Hymn books, Bibles, and papers strewn over seats and tables.

t) Departmental fellowship or social rooms, at least for adolescents.

u) At least eight worship rooms for as many departments.

v) All books and working materials carefully stored in cabinets and closets.

w) Windows in each room equal to one fourth floor space.

x) Use of basement rooms for smaller children.

y) Very permanent, unalterable type of building.

z) Walls in delicate, subdued shades.

aa) Room disorderly, dusty, floor littered, generally untidy.

bb) Room clean, tidy, in well-kept order.

With the above "specifications" thus evaluated suppose you make a tour of your own church rooms checking each room for the presence of your approved specifications and the absence of those you have disapproved. If possible, visit two or three other church school buildings going through the same procedure.

Now with these definite situations and concrete pictures in mind, study over the specifications which you have marked "plus." Select the one which seems the most important of all. Number it "1." Number the second in importance "2," and so on, arranging them in the order of importance.

Study your standard or program of work for whatever light it may throw on these specifications. Recheck your work in the light of the standards there set forth. Note items about which you are uncertain, for class discussion, comparison with markings of others, and for further investigation.

WHY IS GOOD EQUIPMENT IMPORTANT?—

The Great Teacher was able to convert a fisherman's boat, a lake shore, a mountain side, a village well, or a crowded door yard into a class room, just as he was able to transform mean and paltry incidents into parables of the Kingdom. The proverbial "log university"—Mark Hopkins on one end of a log and a student on the other end—may be very well for a Mark Hopkins. But the task is sufficiently difficult and the skill of most leaders so limited that every favoring circumstance will be needed to insure even moderate success.

If "concomitant learning" holds anything like the place in Christian education which we have attributed

to it in the last chapter, and if much of the "curriculum of concomitant learning" is made up of the physical setting and atmosphere, surely we are dealing here with a highly important factor.

Recognition of its importance is manifest in thousands of communities where new church school plants have been built or are now under way. Within the second decade of this century the style of church architecture underwent the radical change from the pattern of the old fan-shaped "Akron plan" to that of the departmental unit plan. As the pattern of the church school changes still further from that of an institution of formal instruction to one of sharing the life of a religious community, equipment and housing will likewise symbolize the change.

It is natural to turn to the public school for guidance as to standards of space per pupil, lighting, ventilation, and other provisions for comfort. Boys and girls who spend twenty-five to thirty hours a week using public school rooms and equipment are certain to be injured religiously if the brief time spent using church rooms and equipment shows a comparison very unfavorable to the church. It may never occur to church school leaders to make such a comparison. Many of them never enter public school rooms. But such a comparison, conscious or unconscious, is an inevitable part of the concomitant learning of boys and girls.

How Far Should Public School Standards be Followed?—

The student of this course should visit the public school rooms in which the pupils in his class, depart-

ment, or school, are doing their public school work. He should interview the public school superintendent or school board members as to the standards required.

Generally speaking public school standards require 15 square feet of floor space and 225 cubic feet of air space for each student. Window space in each room should be one fourth the floor space and lighting should be from one side. Seating must be of approved hygienic type adjusted in size to the student. Temperature, ventilation, and sanitary conditions require careful and continuous attention.

The briefer session of the church school may make less serious the failure to meet the public school standards as to conditions of crowding, ventilation, and comfortable furniture. Yet the very brevity of its program makes it all the more essential that the quality be high and that every facilitating condition be met. Physical equipment, at least the equivalent of public school equipment, should be the goal of every church school.

There are aspects of its program, however, which make even more exacting demands upon the church for physical equipment than upon the public school. Not only must favorable class room facilities be provided, but a worship setting must also be available. In the youngest departments this may merely affect the arrangement, decorations, and general appearance of the one departmental room. In the older departments, however, it requires a carefully adapted assembly room in addition to class rooms.

An adult has but to recall his own spontaneous response of reverence when entering a carefully appointed sanctuary, to realize how much the general

setting and atmosphere of a room contribute to the development of the worship attitude and experience. Children are probably even more responsive to such a general physical setting than are adults. The soft and delicate tinting of the walls, the lighting, the shape and height of the room, the pictures and other decorations, the general artistic blending of color, all contribute to the worship attitude. If unsuitable, they militate against it. Just as the church school goes beyond the field of the public school in leading childhood and youth into the deepest and richest of experiences —that of fellowship with God—so the church school must go even beyond the public school in providing a setting conducive to that climacteric experience.

In addition to physical equipment providing a worship setting, the church school needs social and recreational facilities providing for fellowship and character development through play. It is difficult to use the same equipment for both purposes. The objection is not religious but psychological. Given physical settings take on powerful associations tending to reproduce similar experiences again and again. The sanctuary suggests worship, the fellowship room, play. To use the same physical setting for both experiences is to lose the suggestive power of association or to work against it. With children and youth, learning to worship is an experience which needs all the reenforcement which such association can possibly give it.

The more detailed specifications as to space, arrangement, furnishings, and equipment for the various departmental groups are given in the standards or programs of work and need not be repeated here.

An item of great importance, overlooked in many churches, is that of proper storage space for books, maps, papers, working material, etc. It is not unusual to find such materials strewn about in a manner conducive to disorderliness and irreverence on the part of students. In most buildings, odd corners, space under stairways, etc. could be used for cupboards and cabinets to great advantage. It would be a very appropriate project for some class or department to secure tools, materials, and supervision and undertake to convert such useless space for this purpose.

WHAT ACCOUNT SHOULD THE CHURCH TAKE OF OTHER AVAILABLE EQUIPMENT?—

A church built a gymnasium, not because there was none available in the community, but to attract young people who otherwise would be going elsewhere.

Another church secured the use, one night a week of the high school "gym" to provide an athletic program for its young people.

Yet another church carried an announcement as follows, "The athletic program of this church is carried on in the Y. M. C. A. building across the street." This church contributed $1000 annually to the Y.M.C.A. and received full physical privileges for its membership.

A fourth church built a gymnasium in a community which had none. It was unable to finance a paid physical director and much of the unsupervised use of the "gym" was given to rowdyism.

Which of the above churches found the best solution?

What is the best solution for your church?

DOES THE PRESENT PROGRAM JUSTIFY AN ELABORATE EQUIPMENT?—

There is good reason for saying that the more limited and inadequate the program, the more essential that it be provided with the best physical equipment in order to facilitate a high quality. The spiritual values resulting from effective church school work are beyond any mere financial estimate. Any cost is justified if it suffice to save but one boy, "if that one boy is my boy," as Horace Mann once said.

However, with the limited funds available for the total work of the Kingdom, it is essential that each investment yield commensurate returns. To tie up a hundred thousand dollars in a church school plant most of which is in use only one or two hours a week, while funds are inadequate for leadership training and employment, is questionable stewardship. It is far better procedure to develop a skilled leadership, and launch a rich program demanding a better equipment and promising a full and profitable use of it than it is to build and equip an elaborate plant hoping that the program will somehow expand to fill and justify it. Of course, to a certain extent, program and equipment must grow together. It is always safer and more wholesome to have a rich program continually pressing for more adequate equipment, than to have an expensive and elaborate equipment housing a thin and meager program. In a later chapter suggestions will be given for expanding the ordinary program to make a full use of equipment as well as to produce far more adequate results. Enlarged equipment should contemplate such expanded use.

CAN THE POORLY EQUIPPED SCHOOL SUCCEED?—

In most cases the immediate problem will be to discover how to make a larger and more effective use of existing inadequate equipment. One of the greatest obstacles is psychological rather than physical. Frequently an "inferiority" complex on the part of workers in the small, inadequately equipped school commits them to a poor, weak program not at all up to the possibilities of the situation. Insufficient equipment is merely an excuse which serves as well as any other for shirking the responsibilities of leadership training and consecrated effort.

The small, poorly equipped school, both in the field of public and of religious education, has demonstrated its power to produce worthy results in spite of its handicaps. Among the honor students in every college and university are those whose elementary education was gained in one-room schools. Every great city church is continually recruiting its leadership and increasing its strength from the product of small, poorly equipped rural and village Sunday schools. Until the writer was a man grown he never saw the inside of any but a one-room school or a one-room Sunday school. Some who share this experience have gone far toward successful leadership in both public and religious education. If to-day church and state were to be deprived of all the leadership except that trained in well-equipped churches and schools, our great social and spiritual enterprises would be paralyzed. Inadequate equipment is no excuse for poor, slovenly work, nor is it an occasion for blind resignation to the *status quo*. Any general improvement in religious

education will not get far until it affects the work of the under-privileged school.

Much can be done in the ordinary inadequate building to improve teaching conditions. Screens and curtains can be used to secure partial separation of groups. Care must be taken that they present always a neat, tidy appearance. A net work of crooked wires with sagging, gaping, perhaps faded or soiled curtains, cannot possibly serve any purpose good enough to atone for the distressing concomitant learning for which they are responsible. Rigid plaster board screens neatly painted or tinted usually serve much more satisfactorily, and are more flexible as to arrangement. If mounted on ball bearing rollers they may be easily adjusted even though quite heavy. They serve also as excellent background for pictures, posters, or blackboard.

Sliding partitions and folding doors are sometimes little more sound proof than screens and often cause no end of trouble in adjustment. They are always a poor substitute for real separation. Their wholesale use sacrifices the regular program to occasional special crowds.

For departmental assembly in worship, semi-separation is quite unsatisfactory. The degree of interference and the difficulty of securing the proper atmosphere largely counterbalance the values of a carefully graded worship program. It becomes a question whether better results would not be secured to combine into larger worship groups with programs still containing elements within the experience of the youngest children and providing for participation of all. The only virtue in separation for worship is that it actually *does* result in a better worship experi-

ence for the separated groups than they could have together.

Evaluate the following provisions for worship in a "one room" building, marking your first choice 1, second choice 2, etc.

A. A space in the front of the room is screened off for the Beginners and Primaries while all the others use the rest of the room. They try to conduct worship programs simultaneously.

B. The same situation as A, except that the children have a story while the others worship, and have their worship quietly during the class session of the others.

C. No separation for worship is attempted. The worship program is always planned in consultation with the children's and young people's teachers.

D. No separation for worship is attempted. Full responsibility for planning and carrying out the worship program rests successively upon age-groups with their leaders as follows:

First Sunday in month, Beginners and Primaries.

Second Sunday in month, Juniors.

Third Sunday in month, Intermediates.

Fourth Sunday in month, Seniors and Young People.

Fifth Sunday in month, Adults.

Face any other combinations of groups which you may be compelled to make experimentally in the light of the above suggestions.

Evaluate similarly the following methods of organizing the class work of Young People and Adults in a church where only the church auditorium is available for those above Seniors, the group numbering about 150 in attendance.

A. They are divided into a dozen groups of about even size on the elective principle, the discussion method being recommended by the supervisor.

B. They are divided into four classes numbering approximately as follows: Young men, 20; Young women, 30; Men, 45; Women, 55. The method necessarily used under the circumstances is predominately the lecture method.

C. They are divided into three classes approximately as follows: Young People, 40; Young Adults (about 25 to 35 years of age) 50; Senior Adults, 60.

D. One popular lecturer teaches the entire group.

E. The entire group is organized somewhat as a forum, the topics for study being chosen by a program committee from those presented by all members of the group. Each topic is presented by a leader chosen by the program committee. It is then assigned to a smaller group of about a dozen for further study and discussion outside the regular session, these groups meeting by arrangement, Sunday afternoon, early Sunday evening, or on a week night. This group presents a written report later in the form of "findings" which are adopted by the whole assembly after the privilege of discussion from the floor. Service on the smaller groups is voluntary and may be arranged by the program committee.

F. The whole group under one leader divides into smaller voluntary committees for study of special topics outside the class, their "findings" being reported by committee chairman. These "findings" are discussed by all and adopted as amended.

G. Combination of B and F, classes sub-dividing for committee work.

H. Combination of C and F, classes sub-dividing for committee work.

Evaluate the foregoing plans for handling any other combined groups with which you may be dealing in your own situation. Is it possible for you to experiment with some of these plans for modifying the traditional program?

The common reason for the widespread use of temporary means of separation instead of permanent means is that occasionally it is necessary to throw all available space together for a large assembly. Thus a program which, fifty-two times in the year, demands rooms with sound proof separation for group activity will be compelled to get along with very unsatisfactory temporary separation because, two or three times a year, all the space is needed for some sort of special program. Probably any other institution than the church would build and equip its plants for fifty-two programs and then make some other provisions for the two or three "specials." Some churches are seeing the folly of the ordinary practice, and are converting their limited equipment into real education plants giving right of way to the regular rather than the special program.

What Can be Done With the Old "Meeting House"?—

The old-fashioned high ceiling, one-room meeting house, usually much too large for the normal church congregation, can be converted into very satisfactory educational equipment at no great expense. One end of the building may be partitioned off, divided into two stories, provided with additional windows, and

sub-divided into four or five attractive departmental or class rooms. Sometimes an educational "wing" is added to such a building. The plan of placing a basement beneath an old building to get additional room is usually unwise since the room thereby added is unsuitable for any educational or religious purpose.

WHY NOT USE THE "PLATOON SYSTEM"?—

It has seldom occurred to the church to use an expedient frequently used by the public school when faced by congestion, namely the "platoon system." It is much easier for the church to plan a schedule under this system than for the public school since it has so much larger resources of unused time on its one day than the public school has on its five days.

Congestion causes some public schools as an emergency measure to make double or continuous use of their buildings. One way is to care for one group from 7:30 or 8 a. m. to 12 or 12:30 p. m. and another group during the afternoon. Another plan is so to rotate the groups that some group is always, during the school day, using each part of the equipment: play ground, gymnasium, assembly room, manual training rooms, special class rooms, study rooms, library, etc.

A church which cannot provide eight separate worship rooms with adjoining class rooms might conceivably provide three worship rooms and three or four sets of class rooms. By adjusting the various group programs a schedule could be worked out making possible continuous use of these limited facilities by successive groups.

It is a serious question whether any church is justi-

fied in building seven or eight well appointed worship rooms simply that as many departments may worship separately but simultaneously. Why not rather put the utmost of care and resources into a single ideally equipped chapel to be used successively by Intermediates, Seniors, Young People, and perhaps even Juniors and Adult class groups? Just as the departmental unit pattern of equipment has replaced the Akron plan, perhaps, still preserving departmental organization, a pattern of equipment may be devised which will be both more economical and more effective than the very elaborate equipment required by the separate department unit plan.

A church with limited equipment may divide its Sunday morning schedule into three general periods rather than two. The central period would properly belong to the worship program of the church which would seek and take account of the attendance of its younger constituency. The first period might be devoted wholly to the elementary church school, or the elementary and adult school, using all the equipment. The third period then might make all the equipment available for the adolescent group, some shifting of furniture in a room or two perhaps being necessary. Inconvenient? Yes, but possible and highly practicable for all who value real spiritual output.

Suppose we do have only one or two or three rooms available for religious education. Is that any reason why we should crowd our whole constituency into that congested area for one hectic hour of tumult, and then leave it vacant and useless during the other 167 hours of the week? When we really care enough, it will occur to us that this is really a height of folly

we would tolerate nowhere else than in the Lord's work.

It is very easy to find objections to any of the above suggestions. It is inconvenient to send students of different age to the church at different times. It is inconvenient for one group to limit its use of given equipment to a definite period, getting out of the way for the next group. However, we would willingly face such inconveniences in public education for the sake of a better program. When we *care* enough we will be equally willing to face them in the church school. The matter of law or authority is not much involved. No school board can long carry out a policy without the whole-hearted support of a majority of patrons. Even compulsory attendance is not the mandate of the truant office but the mandate of the people of the community. If a community took religious education as seriously as public education, the church school would have as little difficulty in executing policies, however drastic.

ARE YOU THINKING OF BUILDING?—

The services of a skilled professional church architect are usually cheap at any price. The ordinary architect has had no special training in church and church school architecture, having gained such ideas he has from church buildings of his childhood or from casual visits to church since. The fact that he is an authority in residential, school, or public building architecture generally, will give him an easy confidence in his competency also in this unique and extremely difficult field.

Most denominations have available for their local

churches a skilled advisory service in architecture. Men who have made an exhaustive study of religious architecture, from the historic cathedrals of Europe to the most up-to-date educational plant in America, have an indispensable contribution to make to any local church or church school building enterprise.

While books on church architecture and stock church plans embody much of this wisdom in the abstract, there are many conditioning factors which make the presence on the ground of an advisory church architect highly important. Local conditions of constituency, location, surroundings, and special needs make such a first hand study of the situation necessary. Religious education, in its technic and specifications is growing so rapidly as to render obsolete many items contained in a book or plan four or five years old. An advisory church architect, who has kept up-to-date in religious educational developments, alone can give the guidance needed.

This fluid situation may be discouraging to building committees but it is the most wholesome sign that religious education is really going somewhere. Public education is no less in flux. It should be a warning, however, that educational buildings should not be built like cathedrals—for the centuries. While substantial structures are needed, embodying all possible grace and dignity, the possibility of later additions, internal remodeling, or re-arrangements ought frankly to be faced. "The last word" will not be said in church school architecture until it has been said in theory, method, and practice. Certainly the whole present approach is creative and experimental.

But let this not imply that a policy of waiting or

"getting along until the matter is settled" will suffice. The generation into whose hands the destinies of the Kingdom will soon be entrusted, is now getting its introduction to that responsibility in our church schools. To await the provision of better equipment until the experts agree as to just what the ultimate type and pattern will be, is to sacrifice this generation, and with it the destinies of the Kingdom, upon the altar of procrastination and uncertainty. Present day religious education is sufficiently sure of itself to warrant large and immediate investments in the better kind of equipment that we already know how to build.

How Does Church Equipment Really Become Sacred?—

"It takes a heap o' living in a house to make it home." So wrote Edgar Guest out of a rich experience in the process. The principle applies no less to the church. Brick and mortar and wood and steel are dead matter. Constructed into equipment for religious education they symbolize the life that is to be. A new church school plant may be dedicated to religious purposes. This gives it but potential sacredness. Only as the life of the Kingdom grows within it, as it witnesses the miracle of the new birth, as it vibrates with the joy of expanding spiritual life, does it acquire real sacredness. The house may be complete. The real home is yet building. The true temple is the spiritual.

Let us recall those words from the old play "The Servant in the House" with which the servant from India describes to the fashionable London minister his

"living church." "You must understand that this is no dead pile of stones and unmeaning timber. It is a living thing. When you enter it you hear a sound—a sound as of some mighty poem chanted. Listen, and you will learn that it is made up of the beating of human hearts—the nameless music of men's souls—that is, if you have ears to hear. If you have eyes, you will presently see the church itself, a looming mystery of many shapes and shadows—the work of no ordinary builder.

"The pillars of it go up like the brawny trunks of heroes; the sweet human flesh of men and women is moulded about its bulwarks; the faces of little children laugh out from every cornerstone; the terrible spans and arches of it are the joined hands of comrades, and up there in the heights and spaces are inscribed the numberless musings of all the dreamers of the world. It is yet building; sometimes the work goes forward in deep darkness, sometimes in the blinding light, now beneath the burden of intolerable anguish, and now to the tune of a great laughter and heroic shoutings like the cry of thunder. And sometimes in the silence of the night you may hear the tiny hammerings of the Comrades at work up there in the Dome—the Comrades that have Climbed Ahead."

A builder builded a temple,
He wrought it with grace and skill;
Pillars and groins and arches—
All fashioned to work his will,
And men said as they saw its beauty,
"It never shall know decay;
Great is thy skill, O Builder!
Thy fame shall endure for aye."

A teacher builded a temple
With loving and infinite care,
Planning each arch with patience,
Laying each stone with prayer.
None praised the unceasing efforts,
None knew of the wondrous plan,
For the temple the teacher builded
Was unseen by the eye of man.

Gone is the builder's temple,
Crumbled into the dust;
Low lies each stately pillar,
Food for consuming rust.
But the temple the teacher builded
Will last while the ages roll;
For the beautiful, unseen temple
Was a child's immortal soul.

—Author Unknown.

WHAT SHOULD BE THE SOURCE OF CHURCH SCHOOL SUPPORT?—

It may be said to the shame, or to the pity, of many a church board of officers that about the only time when the Sunday school comes up for their serious consideration is when the annual deficit is faced. The question then is how much the Sunday school treasury can be counted upon to help out. It is quite obvious that the reconstruction of the church's program around the educational function will change the church school from independent self-support, or even a source of revenue, into one of the major investments of the congregation. It is actually becoming that in many a forward-looking church.

The ideal of course, is that, when the annual budget is made up, the educational program should be provided for in terms of its fundamental place in the

life of the church. Its budget ought to be made up carefully and intelligently with the total year's program in view. Equitable distribution should be made among the departments, relieving all of them of special financial projects to care for departmental needs in a self-centered fashion.

There would thus be but one treasury, that of the church. The church would be the provider and the guardian of all. No allegiance, and no dependence other than this would compete for loyalty and devotion.

The experience of the stewardship of possessions, which is an essential phase of learning to live the Christian life, should find expression in offerings regularly and systematically, not to "our class" or "our department" or even to "our school," but to "our church," and through it to the whole Kingdom enterprize. The giving of pennies into a class collection and receiving of papers and cards in exchange has very questionable educational implications unless carefully interpreted to children. A truthful statement of the facts in the ordinary situation would confirm the child's supposition that his penny goes to buy his paper or card. He ought to be learning that his offering goes to keep up the whole Kingdom enterprise, the church and all tasks in which it engages.

No other kind of a reputable school is self-supporting and we ought not to expect the church school to be. Still more important is the need and right of the child to participate in the total life of the church through his offering. The single church treasury, providing adequately for its educational program, its missionary

and benevolent enterprises, as well as its employed ministry and physical upkeep, is the only sound financial policy consistent with educational and stewardship ideals.

However, to introduce the single treasury in some churches at once would mean to make the school still further a source of revenue and to render adequate financial provision for its needs more difficult than with a separate treasury. The single treasury should await an educational process throughout the adult membership of the church which will promise a fair recognition of the requirements of the church school.

PRACTICE ACTIVITIES

1. Leaders of the church school could well undertake a survey of the last twenty-five years of the congregational history to ascertain the comparative returns of investments in the educational programs with those in other types of church work such as music, revival meetings, etc. Such a scientifically accurate survey might reveal to some church boards that they could ill afford some investments they are making in view of the larger comparative dividends from others.

2. Make a careful estimate of the proportion of its total budget which your church invests in its educational program. Compare this with the proportion of the total annual budget of your community or state which is invested in public education.

3. Imagine what would happen if your community were to adopt the policy of financing its schools from voluntary offerings brought from home by the pupils.

4. Chart or score your school with reference to equipment and support on the basis of your standard.

5. Map out a program for improving the use being made of the present equipment.

6. Plan improvements in the equipment itself which are within reasonable hope of achievement in a five-year period.

7. Lay out one experiment which your school might make in the more adequate use of equipment.

REFERENCES

Athearn, Walter S.: Indiana Survey, Volume II, Doran, 1924, Part II.

Research Bulletin: International Council of Religious Education, 1926, Volume I, No. 2, pages 15-31.

Tralle and Merrill: Building for Religious Education, Century, 1926.

See also the tables of contents and indices in books listed on pages 269, 270.

FOR THE NEXT CLASS SESSION

1. Ask each student to check the statistical items gathered and used by his school as directed. If practice in different departments varies, one department may be chosen.

2. A debate: Resolved that the church school should follow the practice of the public school in making reports to parents and in requesting that the card be returned with the parent's signature.

3. Ask a committee to make out a "job analysis" of the work of classification secretary, and general secretary, listing each item of performance in properly carrying out the respective functions. This should be reported on the blackboard for discussion.

4. Ask another committee to write to various publishers for samples of record systems and to arrange an exhibit of these for the class. They may go further and work out a model set for themselves.

CHAPTER VI

RECORDS AND REPORTS

WHAT STATISTICS ARE GATHERED?—

Accurate and adequate records should be maintained, but of course statistics should never be gathered purely for the sake of gathering them. Only those which will be used in improving the work of the school and helping it to realize its objectives are of any value. It is probable that most schools gather too scant data and use those which they gather all too little. Following are possible statistics which may be gathered by a school.

1. For each pupil.
   a) Enrollment data.
   Name, date of birth, address, telephone.
   Classification in public school.
   Membership in clubs and other associations.
   Church membership.
   Parents' names, church relationship, occupation.
   Types of home (might be indicated by symbol).
   Last Sunday school attended, if any.
   b) Performance.
   Attendance, punctuality.
   Performance on assigned work.
   Participation in class activity.

Public school progress.
Participation in other church activities.
Church attendance.
Offerings made.
Attitudes in class work.
Responses indicating spiritual progress.
Special training for leadership or service.
Quarterly report to parents.

2. For class groups.
Enrollment fluctuation.
Attendance fluctuation.
Offerings (unless taken by departments).
Quality of work as indicated by
a) Individual records.
b) Group enterprises and achievements.
Minutes of business meetings.
File of recreational programs.

3. For departments.
Enrollment fluctuations.
Attendance fluctuations (Visitors separate).
Offerings.
Quality of work of various classes.
Department activities and enterprises.
Minutes of department business meetings.
File of worship programs.
File of recreational programs.

4. For the school as a whole.
Enrollment fluctuations.
Attendance fluctuations (Visitors separate).
Offerings.
Comparisons with previous years.
Activities and enterprises of whole school such as picnics, special programs, surveys.

Comparative achievements of departments.
Number joining church through school.

5. For each staff member.
   a) Qualifications.
   General education.
   Special training.
   Experience.
   Personal qualities (self-rating scale).
   b) Performance.
   Attendance and punctuality.
   Attendance on worker's conference.
   Visitation of students.
   Progress in self-improvement by reading, training, observation, etc.
   Response to supervision.
   Other leadership activities.
   Church attendance.
6. Surveys.
   a) Periodic surveys of congregation to discover new sources of leadership.
   b) Periodic surveys of community or of total potential constituency to discover new students, shifting of constituency, changing needs.
   c) Periodic check up of progress toward standard or goals set in program of work, and setting of new goals.

Check the items in the above list which your own school carefully and consistently gathers.

Double check those which are actually used by your school as a basis of (1) promoting the religious educational ideal, (2) building up the school, (3) formulating policies and building programs, or (4) supervising the leadership.

How Should Statistics be Gathered?—

The church school has very limited time at its disposal and the making up of records takes time. It would be easy to develop such a cumbersome system of records and reports as to consume much of the time and energy of the school in these mere mechanical details, seriously impairing its real spiritual efficiency and output. It is highly important, therefore, that only useful data be gathered and that the method of gathering these be such as to reduce the time and effort required to the minimum.

The first provision for an efficient gathering and use of data is a good system of record blanks. It is a simple matter to prepare such blanks when it has been decided exactly what data are needed. Many larger schools are developing their own record and report systems making possible valuable local adaptations. Stock systems of record and report blanks may be secured from any denominational publishing house. Samples are usually supplied on request.

Such systems of records usually include the following:

Pupil's enrollment card and permanent record. This may be a loose leaf notebook sheet.

Pupil's attendance and class record card, usually used as a report card to parents.

Departmental record card for each student, carrying summarized data transferred from class or report card. This may be a loose leaf notebook sheet.

A class report card carrying record for quarter summarized.

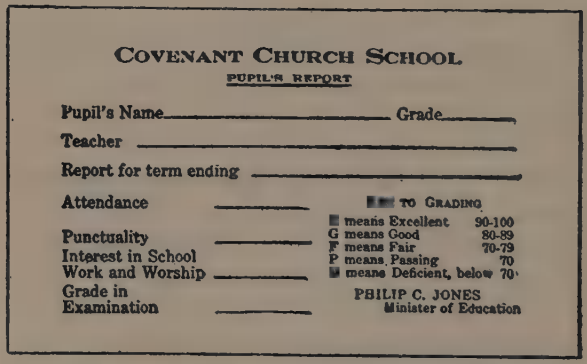
A departmental secretary's report card or sheet summarizing class reports.

A general secretary's report card or sheet summarizing department reports.

A treasurer's weekly report blank summarizing reports of departments.

A supervisor's or superintendent's record showing performance of members of staff as to attendance and punctuality at school and worker's conference, and other data.

The sample records reproduced herewith were selected by the Department of Research and Service of the International Council from some eighty samples collected. They were reproduced in Research Service Bulletin, Volume 1, Number 2 and are used here by permission. They are merely illustrations of several good types.



COVENANT CHURCH SCHOOL

PUPIL'S REPORT

Pupil's Name _____ Grade _____

Teacher _____

Report for term ending _____

Attendance _____

Punctuality _____

Interest in School Work and Worship _____

Grade in Examination _____

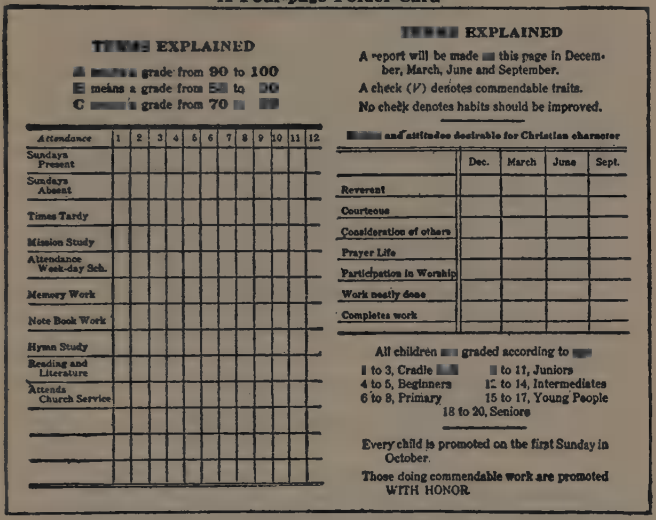
[redacted] TO GRADING

[redacted] means Excellent 90-100
G means Good 80-89
F means Fair 70-79
P means Passing 70
[redacted] means Deficient, below 70

PHILIP C. JONES
Minister of Education

The chief requirements of such blanks are: (1) They provide for recording just the data desired for future use. (2) They preserve this in a form easily

A Four-page Folder Card



[illegible] EXPLAINED

A [illegible] grade from 90 to 100
E means a grade from [illegible] to [illegible]
C [illegible] grade from 70 [illegible]

Attendance	1	2	3	4	5	6	7	8	9	10	11	12
Sundays Present												
Sundays Absent												
Times Tardy												
Mission Study												
Attendance Week-day Sch.												
Memory Work												
Note Book Work												
Hymn Study												
Reading and Literature												
Attends Church Service												

[illegible] EXPLAINED

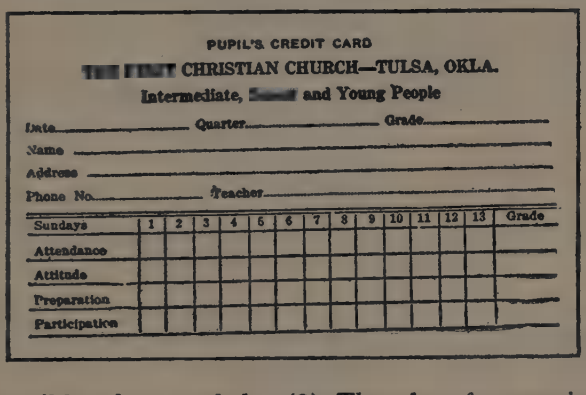
A report will be made [illegible] this page in December, March, June and September.
A check (✓) denotes commendable traits.
No check denotes habits should be improved.

[illegible] and attitudes desirable for Christian character

	Dec.	March	June	Sept.
Reverent				
Courteous				
Consideration of others				
Prayer Life				
Participation in Worship				
Work neatly done				
Completes work				

All children [illegible] graded according to [illegible]
[illegible] to 3, Cradle [illegible] [illegible] to 11, Juniors
4 to 5, Beginners 12 to 14, Intermediates
6 to 8, Primary 15 to 17, Young People
18 to 20, Seniors

Every child is promoted on the first Sunday in October.
Those doing commendable work are promoted WITH HONOR



PUPIL'S CREDIT CARD

[illegible] CHRISTIAN CHURCH—TULSA, OKLA.

Intermediate, [illegible] and Young People

Date_____ Quarter_____ Grade_____
Name _____
Address _____
Phone No._____ Teacher_____

Sundays	1	2	3	4	5	6	7	8	9	10	11	12	13	Grade
Attendance														
Attitude														
Preparation														
Participation														

accessible when needed. (3) They be of convenient and permanent form. (4) They provide for the recording of data at a minimum of time and effort. (5) They provide for the elimination or separation of

JUNIOR PUPIL'S CREDIT CARD

Date _____ Quarter _____ Grade _____

Name _____

Address _____

Phone No _____ Teacher _____

SUNDAYS	1	2	3	4	5	6	7	8	9	10	11	12	13
Present													
On Time													
Bible													
Offering													
Church Attendance													
Home Work													
Memory Text													
Total													

Average for Quarter _____

INFORMATION FOR THE HOME

Dear friend:

On the other side of this card, you will find the record of _____ work in our Church school. The figures indicate the credit given for each point. A perfect grade is represented by 100%. The average for the quarter is shown at the lower right hand corner of the card. It is necessary to take into account deductions for absence. While pupils are not promoted or kept back upon the basis of grades, yet honor recognition on Promotion Day is given to those pupils only who make a satisfactory average for the year.

You can be of great assistance in encouraging your son or daughter to do regular and enthusiastic work. If there is any question concerning the credits, we shall be glad to talk the matter over with you.

Very sincerely yours,

_____ Teacher.

_____ Church school.

FORM NO. 000 [illegible]

records no longer valuable, due, for example to elimination of a student. A loose leaf notebook or card index system is most satisfactory.

No set of record blanks is automatic. Secretarial provision should be made to gather all data desired. There should be a classification or enrollment secretary for the whole school. In larger schools she may

PRIMARY [illegible] CARD *Teacher's Name*

MONTH [illegible] *Scholar's Name*

	1	2	3	4	5	6	7	8	9	10	11	12	13
10 Attendance													
10 Attention													
10 Giving													
05 Folder													
10 Handwork													
25 Memory Work													
20 Story Telling													
100													

Required Memory and Story Work

1st Year— 8 Stories
12 Memory Verses

2nd Year— 8 Stories
14 Memory Verses

3rd Year— 9 Stories
16 Memory Verses
Also several Hymns

INFORMATION FOR THE HOME

Dear Friend:

We know that you want our Church School to become increasingly helpful to your boy or girl. We will report to you frequently that you may know its needs and help us. The figures on the other side indicate credit given for each point. It is necessary to take into account deductions for absence. While pupils are not promoted upon the basis of grades, yet honor recognition at Promotion Day is given to those only who make a satisfactory average for the year.

ATTITUDE		CONDUCT		RECITATIONS	
Indolent, careless		Restless		Appears not to try	
Copies		Inclined to mischief		Inattentive	
Gives up easily		Rude at times		Can do better	
Improving		Annoys others		Work improving	
Satisfactory		Satisfactory			

Dep't. Principal _____ Teacher

need a helper in each department. A new student entering the school is taken to the office of the enrollment secretary before being assigned to any class or department. The enrollment secretary secures all the necessary data. If the classification is clear, she assigns the new student to department and class and sees to it that the proper introductions are made. If there is any doubt about the placement of the student, the director or superintendent is called into confer-

ence and the various alternatives are carefully weighed, the decision reached being based upon clearly defined reasons. It is of utmost importance that the pupil be happily situated from the start.

The individual pupil's class record when several items of performance are included may take unwarranted time unless the process is shortened in some way. In classes above the Primary it is usually feasible to pass each student his own card and ask him to make up his own record, the whole class going over the items simultaneously. This has other values than mere time saving. In the younger groups there should be assistants who may make up most of the reports without encroaching upon the time of class activities. The skillful teacher may so direct conversation in connection with making up the records as to make it educationally highly desirable.

Class report cards calling for various items of performance besides mere attendance sometimes have these items so "weighted" that a perfect record on all items will make 100. For example:

Attendance	20
On time	10
Offering	10
Lesson prepared	25
Memory work	15
Church attendance	20
Total	100

There is much value in having the card not weighted as printed allowing the class to discuss the values which should be assigned to each item and

make up their own weighting subject to revision from quarter to quarter.

One means of saving some class time in making up reports is also a more effective educational procedure. That is to have the offering a part of the departmental worship service giving it a real worship significance. This eliminates "taking up the collection" in class and making a class report of it.

SHOULD THE CHURCH SCHOOL USE PUPIL REPORT CARDS?—

A careful study was made of this matter by the Department of Research and Service of the International Council, the results of which were published in Research Service, Volume I, Number 2. The conclusions reached by tabulating the responses from some sixty users of such report card systems are quoted by permission as follows:

"The evidence from the questionnaire on which this study is based is predominantly in favor of the use of report cards in the church school. With but few exceptions, those who have adopted their use are enthusiastic about the plan and feel that the work of the school has been greatly improved as a result.

"Report cards in themselves, however, do not achieve this result. They must be used with intelligence—carefully planned for and maintained with the utmost conscientiousness and vigilance. Pupils, teachers, and parents all must understand the object of the cards and take the markings seriously.

"The items on which report is made do not adequately represent religious growth. Some of the externals, such as attendance, punctuality, lesson study,

etc., no doubt have a place on such cards, but should be recognized as of a different kind than measures of religious growth. Bible knowledge and handwork may be the avenue to character growth, but again measures of such items should be carefully guarded from exalting them to the place of ends rather than of means. A few schools have ventured into the realms of objective measures of attitudes, ideals, and conduct achievement. It will perhaps never be possible here to measure with such precision as in attendance and memory work, but yet, for the sake of placing the proper emphasis in the right place, the report card of the religious school should take account of such values.

"The report card, as a record of pupil and teacher achievement and as a link between school and home has definite educational value which the church school can well afford to take into account. The form of report and the technique of use best suited to the school of religion will be discovered only after more extensive and varied experience."

What Uses Should Be Made of Statistics?—

Quantitative statistics such as attendance are for the most part displayed largely to keep up morale or to urge greater effort, and loyalty in "keeping the school up to par." Comparative statements are given to show gain or loss since "a year ago." The majority of churches or church school buildings have a wall device in a conspicuous place for displaying these items as though they were of chief significance.

A much more significant and useful display can be made for the wall of the church office or even for the

vestibule of the church by using a graph. A large card board should be lined both ways, fifty-two vertical lines representing the Sundays and the horizontal lines representing the range of attendance, for example by tens from, say 150 to 300. A line can then be drawn from left to right each Sunday varying up and down so as to picture attendance fluctuation. This will picture at a glance attendance for the year. It may be used year after year, a different colored line representing each year, and so a most effective comparison be rendered.

The attendance of several departments or classes may be thrown on the same chart thus by using a different color for each department. By placing the graphs of several departments or classes thus one on top of the other, comparative fluctuations will be apparent at a glance.

If there is any value in displaying attendance reports at all, this graphic display is both simpler and far more effective than merely exhibiting the gross figures for the day with those of one year previous.

Statistics showing the general average quality of work, however, are far more significant than those of attendance alone. If pupil record and report cards are kept including punctuality, lesson preparation, participation, church attendance, etc., so "weighted" as to give each pupil a grade for the week, these grades could be averaged for the class, the department, and the school. A student who was absent would of course count zero unless he had sent in a report meriting some value. To find the average performance for a class, the percentage for the students would be totalled and divided by the class en-

rollment (not the number present). Thus a class enrolling eight with six present and the other two unaccounted for in any way might have grades as follows, the score on the various items of performance of each being added up to make his grade: 85, 90, 75, 100, 90, 60—total, 500, divided by 8 would be 62½, the average for the class. Class averages might be averaged for the department average, and these for the school average. An exhibit of such a qualitative measure as this would put whatever incentive statistics and comparisons have, back of the actual work done as well as back of attendance.

To display statistics or to treat them comparatively and graphically merely for such incentive to improvement as they may be is the only use made of them by many schools. They ought, however, to serve a much more important use. Formulation of policies and changes in policies ought to be made in the light of statistics. For example, suppose the records show a steady decline in the first year Senior class. Analysis of records would reveal whether this was in attendance, in quality of work or both. It would also show about when the decline began. Factors which might have caused it would then be analyzed. Was it due to a change in teachers, a new type of lesson course, the enrollment of new students who proved very irregular or unresponsive, or to some influence outside the school? A policy to remedy the situation, if intelligent, must be based on what the records reveal.

Any shift in staff personnel should be followed by careful study of records to find out whether it has been wise. The introduction of a new type of course,

experimentation with new method the development of week-day activities, or any other policy should be based upon sound reasons and then carefully studied as to its effects.

But statistics should be used for other than remedial purposes. Not only cases in which inferior or unsuccessful work is being done, but cases in which records reveal real success will be used in determining future policies. For example, it might be found that the keeping and making public of a staff attendance and punctuality record has decreased the amount of teacher tardiness. Has it also decreased the amount of pupil tardiness? Has it resulted in the session beginning more uniformly on time? Has it affected quality of work as indicated on pupils' grade cards? The experiment may have been tried in one department only. Do records prove that it is worth extending to other departments?

One pastor persuaded his staff voluntarily to adopt the staff record simply by keeping the record himself privately for a month and then reading it to them. A general statement be it ever so forceful and logical, has no such force as a statement of facts based on actual records and calling for the changing or the adoption of a given policy.

An attendance graph showing comparatively the records over a period of four years was displayed on the wall of a certain church. Attendance the first summer showed a decided decrease. The next two summers it remained nearly up to normal. The fourth summer it again slumped. No one had ever perceived this until it was thrown up in graph form. Then the question was raised, "why the decrease the first and

fourth summers so much greater than the second and third?" Then it was recalled that on the second and third summers a vacation church school had been held. The fourth summer it was planned but the official board failed to approve the limited budget required so it was dropped. None of the board members knew what it was or saw any value in it. No one had realized it had any influence on the regular Sunday school. Yet the graph showed it clearly. Had these records been displayed graphically before the official board when the matter was voted upon, it is likely they would have approved the budget and made the vacation church school a permanent policy. The continuation, discontinuation, or modification of any policy is powerfully influenced by a right use of carefully preserved records.

WHAT STATISTICS SHOULD BE GATHERED?—

In the light of the foregoing discussion, restudy the list of possible statistics given earlier in the chapter.

Add any items which seem to you worth gathering.

Cross out those items which it would seem to you useless to gather, impossible to gather, or not sufficiently valuable to be worth the trouble of gathering and recording.

The items left unchecked represent the margin between the present practice of your school with regard to statistics, and what you feel it really should be. The items which you have single checked represent data gathered but not used. You will now be prepared to work out a plan of procedure by which your school might make a more adequate use of statistics.

WHAT TYPE OF PERSON SHOULD BE SECRETARY?—

In many church schools the work of the secretary is assigned to some young person as a "job" to keep him busy and interested. As is evident from the discussion of the effective uses of statistics and reports, this is one of the most important and responsible positions in the school. It calls for skill, attention to details, care and accuracy, ingenuity in using reports effectively, and initiative in getting them before the proper authorities as a basis for policy making. The secretary should be one of the most skillful and influential officers of the school rather than in any sense a novice.

PRACTICE ACTIVITIES

1. It is suggested that the student secure the records of his own school over the past five years. These will likely include little more than attendance and offerings. It will be interesting to throw the attendance statistics upon a graph form using five colors of crayon. Do the records thus treated offer any basis for interpretation as to policies in the future? If not does not this indicate the need of a different type of records introducing some of the qualitive factors?

2. Secure samples and either select or work out for your class, or department, or school an adequate record system which will offer a basis for policies, for reports seeking to enlist greater home co-operation, and for the general promotion of religious educational ideals.

3. Score on the basis of the standard the present record and report system of your school, and such other statistical matters as attendance.

REFERENCES

Christian Quest Pamphlets: International Council of Religious Education, 1927, Pamphlet No. III.

Research Bulletin: International Council of Religious Education, 1926, Volume I, No. 2, pages 1-14.

International System of Records and Reports, International Council of Religious Education 22nd floor, 203 North Wabash Avenue, Chicago, Illinois.

See also the tables of contents and indices in books listed on pages 269, 270.

FOR THE NEXT CLASS SESSION

1. Suggest to several students that each interview a church school worker not in the class with regard to these questions:

a) What is the most effective method of building up the Sunday school?

b) Under what conditions is a Sunday school justified in seeking to increase its size?

c) What is the best method of securing regularity and punctuality of attendance?

The results of these interviews may be reported and compared in class.

2. A debate: Resolved that attendance contests are effective and legitimate means of building up a school.

3. The formula by which it is proven that the only way to build up a school is by working on its qualitative factors may be assigned for application to two or three situations.

4. The thesis that spiritual output can only be increased by working on teaching efficiency may be debated.

CHAPTER VII

BUILDING UP THE SCHOOL

What Is the Most Important Administrative Concern?—

Make an outline of the administrative and organizational activities of your own school by filling the definite items into the following framework:

1. Worker's Conference:
   - Reports made: items, comparisons.
   - Problems discussed.
   - Plans made, announced or discussed.
   - Items concerned with staff improvement.
2. Statistics:
   - Items gathered and recorded.
   - Items reported in public.
   - Records kept and compared with previous years.
3. Announcements made:
   - Concerned with quality of work, staff improvement, etc.
   - Concerned with attendance promotion.
   - Concerned with other activities.
4. Business meetings of classes or departments:
   - Items concerned with spiritual objectives.
   - Items concerned with attendance.

Items concerned with recruitment.

5. Recognition and awards (individual or groups):
   Based on spiritual achievement.
   Based on service rendered.
   Based on scholarship records.
   Based on attendance records.
   Based on recruitment records.
   Based on staff improvement.
6. Occasions of relationship with other schools or groups:
   Sharing common enterprises.
   Christian fellowship.
   Competitive activities.

After analyzing your own situation in this way, judge what relative importance your leadership evidently considers should be placed on each of the following objectives as indicated by the amount of attention each one receives in the administrative and organizational life of your school. These objectives are of course not mutually exclusive but each one does indicate a rather distinct field of emphasis and endeavor:

A. Learning to live the Christian life on the part of all in the school.

B. Keeping the school numerically as large as or larger than it was the preceding year.

C. Becoming the largest and most rapidly growing school in the community.

D. Rendering a unique and effective religious educational service to the community.

E. Serving primarily as a recruiting agency of the church.

If you think some other statement would better express what seems the major concern of the leadership of your school, formulate such a statement. Note that your judgment is to be based here not on what the leaders *say* they are trying to accomplish, but on the items of activity, endeavor, and achievement to which they give the largest attention in administrative counsels, organizational machinery, and publicity.

Such a study as the above, if carefully and fairly made, will reveal on the part of most schools an amazing emphasis on numerical or quantitative results and growth, and slight emphasis on spiritual output and growth.

Is Increase in Numbers a Legitimate Emphasis?—

If the Sunday school movement has developed any technic peculiar to itself and indicative of its major emphasis, at least in recent decades, that technic consists of various ingenious devices for keeping up attendance by some type of artificial pressure. Records kept and reports made, publicity given through a popular type of Sunday school paper, recognition and awards, special day emphasis, announcements, competitive activities, booster campaigns, and loyalty drives or appeals, all concerned with attendance, have bulked large in Sunday school administration. No other organization has developed and consistently used so elaborate an array of attendance promotion devices.

This high pressure attendance promotion might be accounted for in several ways:

A. The Sunday school really meets no vital deep-

felt human need and so can be kept going only by artificial pressure and promotion.

B. The Sunday school really has an essential and vital ministry to render to all people, but in most cases it has not qualified itself to render this ministry, so has been forced to "sell" itself to the community by artificial devices.

C. The Sunday school either has failed to define its true spiritual objectives, or having defined them, has failed to organize its activities toward their realization, giving its attention rather merely to self-perpetuation.

D. Sunday school leaders have usually had a totally false measure of success, interpreting it purely in quantitative rather than in qualitative terms.

E. Sunday school leaders have not had the courage to trust a high quality of work to maintain attendance and recruit new material indirectly, but have preferred the apparently safer method of working on attendance directly. But emphasis here has detracted attention and energy from developing a high quality of work and so has really been suicidal.

F. Other interests and attractions compete so strongly for the attention, allegiance, and patronage of its constituency that the Sunday school must meet this competition with a strong advertising and promotion program or it will lose out and become decadent.

G. Sunday school newspapers have deliberately played up attendance statistics and contests for their sensational news value, until they have assumed an altogether artificial and inflated prominence in Sunday school activities and methods.

H. Sunday school leaders have been alarmed by the small proportion of the church membership, or of the public school population, or of the people in the community, who were in Sunday school and launched attendance drives in the hope of reaching a larger number.

I. Sunday school leaders have realized that morale or school spirit is a highly important factor in getting the right spiritual results. Experience has shown that a large or increasing attendance makes for a high morale, while a decreasing attendance is a heavy blow to morale. For the sake of morale, therefore, they have worked much on attendance and given it great recognition and publicity.

Check those of the above reasons which seem most nearly to account for the attendance emphasis in your own school.

Do you feel that a candid and intelligent evaluation of the results of this emphasis warrant a continuation of the policy? What would be the best approach to a change in policy? Criticize the following quotation:

"Extreme and almost exclusive emphasis upon numbers has been given a fair trial in the American Sunday school. For years it was the dominant emphasis. Yet with what results? Sooner or later nearly everyone is caught in the attendance net. Only a fraction of those who have been induced to try the Sunday school have been permanently held in its membership by the attendance propaganda. Here and there emphasis on numbers, together with clever devices for enforcing attendance pressure have built up large schools. In few communities, however, has

this emphasis permanently reached any large proportion of the population. Even if mere numbers were a legitimate objective, many other institutions outstrip the Sunday school in the success with which they attain it.

"It is possible for a Sunday school which emphasizes and measures nothing else but its attendance thus to do much harm. While attendance may hold up or even increase year after year, indicating 'success', the student body may actually be merely a procession maintained by vigorous attendance drives but leaving in its wake hosts of young people who are permanently lost to the church and indifferent to Christianity. Gathered into the ranks of this school by attendance pressure, only to find its actual teaching and program too weak and devitalized to challenge and hold them, they drop out as soon as the edge of the attendance pressure is dulled, and remain thereafter largely immune to the appeal of that or any other kind of a Sunday school.

"While but a small proportion of the Protestant people in a typical American community actually attend church and Sunday school regularly, the vast majority of them have at some time, perhaps only briefly, been more or less regular in their attendance. The immunizing influence of some inefficient Sunday school has more or less permanently forfeited the church's appeal to hosts of them. The Sunday school which solicits attendance and increased enrollment assumes a heavy obligation to provide the kind of teaching and program which will prevent this disastrous but all too prevalent outcome."*

* Quoted from Munro, *How to Increase Your Sunday School.*

WHAT IS THE TRUE MEASURE OF A SCHOOL?—

Although in popular parlance a "great school" is a big school, the "greatest day" in the year is the day of largest attendance, and a slight falling off in numbers, no matter what else happens, is a sure sign of failure, we know well enough that these are artificial measures. If our only objective were numbers, a circus or a prize fight would serve our purpose better than a Sunday school. The attendance objective sometimes leads to questionable ethics in contests and to high pressure promotional schemes, but there are limits to which no leader would go, simply because he does have other objectives which would be thereby violated. Those other objectives may seldom be mentioned. They may even remain undefined. But they are there. The desire is not to build up a "great school" merely to have a big school. It is rather to increase the "spiritual output" of the school that increased numbers are sought.

This spiritual output is less easily measured than the number in attendance. It is because of the easy assumption that it was somehow in direct proportion to the number present that we have adopted the simple device of measuring the school by attendance only. This spiritual output, being our real objective, may be defined as the volume of Christian living resulting from the school session. Other things being equal, it will of course be in direct proportion to the number reached by the school program. A doubled attendance would mean a doubled spiritual output. But we must be certain that spiritual output rises and

falls with attendance before we dare accept attendance as the measure of a school.

Spiritual output is due to three factors: the number present, the duration of the learning session, and the quality of the pupil's experience as determined by the teaching efficiency. The first two are quantitative factors, numbers and time. The third is qualitative, having to do with the kind of process under way, its intensiveness, its effectiveness.

It is evident that the third is the fundamental factor. Numbers and time have no significance by themselves. It is what really happens that counts. It is the quality of experience that makes the prize fight, the movie, and the circus, although vastly superior to the Sunday school in numbers and time, negligible or possibly definitely harmful as to spiritual output. There is little use to be concerned about these factors, therefore, until we are certain that the qualitative factor is fully functioning.

The teaching efficiency or spiritual quality of the church school is likewise composed of three factors: the ability and preparation of the leader—leadership skill; the materials with which and the conditions under which the learning process or experience is carried on—teaching conditions; and the capacity and disposition of the student to respond—teachableness. The spiritual efficiency of the school, therefore, is made up of leadership skill, teaching conditions, and teachableness.

It would be conceivable that one school or class might be twice as effective in this respect as another. For convenience we might say that one operates at a twenty per cent efficiency while the other at only

ten. While it might be difficult to give an absolute numerical value to the spiritual efficiency of a school it is quite possible to use such a value for the purpose of comparison or of estimating improvement. We might say that ten per cent efficiency means that a school reaches ten per cent of the absolute ideal in its effectiveness; or we might say it accomplishes ten per cent of its full objective or goal, or again that ten per cent of the investment in effort, time, and money actually carries over into the desired results. On any of these bases or on all three, we are quite safe in using the percentage device as a measure of spiritual efficiency, at least for purposes of comparison.

Obviously such a percentage is taken more or less arbitrarily as a rough estimate of the efficiency of a school. We have no instruments or technic of measurement sufficiently accurate to make such a numerical estimate of any absolute value. It may, however, indicate a relative value when the work of several schools is brought into comparison.

We might, for example, rate each leader in a given school by such means as those to be suggested in chapters viii and ix. It would even be possible to give each one a numerical score, or at least a general rating such as: Superior, Average, Inferior, or Unsatisfactory. These ratings could be averaged and the leadership score for the school roughly determined.

In the same manner by use of the standard or score card the teaching conditions could be numerically rated.

The quality of work being done by students could

likewise be rated and averaged, if adequate records and reports are being made. These three factors taken together would provide a fair basis for rating the teaching efficiency of the school. If similar methods were used in rating two schools, it might be something more than a mere guess, to say the least, if it were to be asserted that the teaching or spiritual efficiency of one is approximately double that of the other.

To decide, perhaps quite arbitrarily, to indicate the efficiency of the poorer one as a ten per cent efficiency, would of course place that of the better one at twenty per cent. Other schools in which the same three factors had been rated on the same basis might be indicated comparatively as "five per cent," "fifteen per cent," "thirty per cent," etc. We are not seeking absolute measurement but merely a reliable symbol for indicating how much better one school is than another. Still more important, we want to indicate how much better *qualitatively* a school is now than it was two years ago before a program of improvement was undertaken. The numerical or percentage device is used here in an attempt to put qualitative factors into a numerical category where they can be compared with quantitative factors which are so easily appreciated numerically.

Thinking, then of the percentage as an attempt to express numerically the rate or degree of *qualitative* improvement in a school, it is possible for us to give a crude numerical estimate of the real spiritual output of a school by multiplying the three factors upon which it depends. Number present $\times$ time $\times$ spiritual efficiency $=$ spiritual output, in terms of the re-

sulting volume of Christian living. A school of 300 in attendance for sixty minutes, under conditions of ten per cent spiritual efficiency would be rated as follows:

$$300 \times 60 \times 10\% = 1800$$

The 1800 is merely a numerical estimate for the purpose of comparison of the actual volume of Christian living resulting from this session of the school.

How May Spiritual Output Be Increased?—

Traditional Sunday school technic has worked very largely on numbers, but always with the hope that the actual spiritual output might be increased by reaching more people with the program. The proposal in a worker's conference or by exhortation from the platform that "we begin a campaign to build up our school" usually refers chiefly or wholly to some scheme for numerical growth—a contest, a loyalty movement, or a "win-one" campaign.

Suppose in our school of 300 the proposal is enthusiastically launched January first, to "double the school by Easter Sunday." Suppose by unusually successful promotion the goal is actually reached. The leaders expect the following change in the real output:

January 1 $300 \times 60 \times 10\% = 1800$
Easter $600 \times 60 \times 10\% = 3600$

This will be hailed as an amazing achievement in Sunday school work.

But every one who has been through any such attendance campaign knows what the real situation will be on Easter.

If the ordinary contest methods are used the spirit of the school suffers a heavy handicap in methods used and attitudes developed. Doubtless a portion of the "new pupils" will have been recruited from other schools. The decreased output of the other schools and the heavy spiritual handicap assumed in such recruitment and its after effects must be charged against the attendance drive in decreased spiritual efficiency.

Every class will be twice as large as before. One half of the material will be new without the background of the others, and not assimilated into the social group. Having come under attendance pressure, teachableness will rate very low. The class rooms will be twice as crowded as before. The resulting confusion will prove that there are times when a school is not a school but a crowd. It is a question whether teaching efficiency will be even half as high as under normal conditions. Certainly it will have dropped to less than six per cent. Such an attendance campaign can succeed only by most vigorous promotion. This promotion will take time. In fact, it will bulk large in the "opening exercises" of the departments, interfering with worship, and also encroaching on class time. In classes also, time will be given to checking results and discussing plans. As the campaign nears its goal it will have the right of way, probably claiming more than ten minutes of the available time.

Therefore at the glorious climax of the attendance drive our formula actually reads, by the highest possible estimates:

$$600 \times 50 \times 6\% = 1800$$

We are getting the same spiritual output as before provided we are fortunate enough not to have lost more time and teaching efficiency than here estimated. By the time we shift emphasis back to the regular work and seek to raise teaching efficiency, a majority of those brought in by the drive will have been lost, we will be back where we started except that we will have injured some two or three hundred people and the church itself by giving these people a totally false impression of what the church is and what it is about. In other words we shall have demonstrated that the spiritual output of a church school cannot be increased by working on attendance as though it were the basic factor.

Is Not the Attendance Drive a Project?—

But some one says that the attendance drive becomes a "project," enlisting energies and personnel otherwise dormant, and consequently it has within itself real educational value. It develops "class spirit" and "school spirit," creating interest, enthusiasm, and a sense of achievement, which are spiritually highly worthwhile. Better have a "live" school through contests than a "dead" one without them.

Indeed, an attendance contest is a very easy project to launch. What about its educational and spiritual value? The only way in which it can successfully be carried through to completion is to defeat the other side. "Our side" glories as much in handicaps which befall the rivals as in our own victories. A contest which does not develop intense rivalry fails as a contest. One which does is certainly a failure as a Christian project since the spirit needed in Christian

enterprises is co-operation rather than rivalry.

The spiritual value of a project depends largely upon the motives prompting the activity. Energy and service enlisted by contests, but not otherwise available, is certain to be grounded in very questionable motives. "Contest Christians" are of little permanent value to church or school. A contest which succeeds by appealing to dormant jungle motives rather than potential Christian motives enlists activity of doubtful spiritual value.

The ethics of contests which wax warm enough to be successful usually become so questionable as to condemn the whole enterprise of which they are a part. The sincerity of a church or class which appeals for patronage on any other basis than the sheer merit of its program is very questionable. The invasion of the membership of other schools and classes to help win the contest is a menace to the real religious interests of a community.

Christian education is in need of real projects which will enlist and organize activity. Community surveys, surveys of the educational work of the church, adoption and use of a standard or program of work, a leadership training enterprise, a summer conference or camp, an "educational revival," "gospel teams," extension classes or schools, community recreation programs, pageants, and all sorts of service enterprizes, are all available as projects of sound educational and spiritual worth. They are not as easy to launch as a contest. They are eminently more worthwhile. As a religious educational project the ordinary contest or attendance drive is not only usually worthless, it is positively objectionable.

Is Not Additional Time the Solution?—

Having discovered that the attendance drive is not the way to build up a school, let us investigate the value of trying to change the formula by increasing the time. But the ordinary untrained "ten-per cent-efficiency" leader already has about all the time he or she can use effectively. The attempt to double the output by doubling the time results in negative reactions on efficiency and consequently on attendance which more than offsets the gain in time.

How Does Efficiency Affect Attendance?—

It is evident that the only means available for increase in spiritual output is to begin by working on teaching efficiency. This will not be a January to Easter campaign. It will involve a policy running through a period of years. It can promise no immediate and spectacular results. It can guarantee ultimately, however, that the processes of the Kingdom will be launched with invincible power.

The methods by which leadership skill may be increased must be treated in later chapters. It is obvious that this is the chief point of attack. As standards of qualification for the staff become effective, leadership training and supervision will create an intelligent demand for better teaching conditions, together with the promise that they will yield commensurate returns. A part of the increased spiritual efficiency of the school will be due, therefore, to improved physical setting and working materials. A better administrative management of students also will contribute to improved teaching conditions.

As leadership efficiency increases, attendance will become more regular, not by means of attendance pressure devices, but by the serious attitude which students are learning. New students, likewise, will be brought in upon the recommendation of their friends. They will be won and held by the merit of the program. Their assimilation in the group will be natural and wholesome. The classes and departments will never be mere crowds brought together by an attendance drive, but well-integrated social units organized about definite objectives and ideals. The disposition to learn or "teachableness" of the students will be decidedly increased by these improvements in regularity and assimilation.

It is apparent that increasing leadership skill with improving teaching conditions and greater teachableness on the part of pupils would likely double the spiritual efficiency of a school over a period of three or five years. Our formula would then read:

$$300 \times 60 \times 20\% = 3600$$

But it is quite evident that such a radical improvement in program and effectiveness will have a favorable effect on attendance, both due to greater regularity and new recruits. It might easily be expected that the average attendance would now be 400 without any undue attendance pressure.

The richer program now being carried will certainly demand a more adequate provision of time. Truly educational activities will be carrying over into the week-days, and the Sunday session itself in most departments will likely be extended to 75 or 90 minutes. One of the first results of training leadership is the expansion of the program to occupy more time.

Our formula actually now reads:

$$400 \times 90 \times 20\% = 7200$$

Setting out to double our teaching efficiency we have increased our output by 400 per cent. Every experienced Sunday school worker will recognize that these estimates are all very conservative.

How May Regular and Punctual Attendance Be Secured?—

Even while placing major emphasis upon the qualitative factors, attendance must not be ignored. Regularity is essential to a good quality of experience.

Much of the irregularity and tardiness is learned concomitantly. Some teachers attend irregularly and arrive tardily as a matter of habit. Some Sunday schools and departments seldom begin on time. With this powerful concomitant learning under way continually, it is a wonder pupil response is as good as it is. It can be improved permanently, not by exhortation, or prizes, or drives, or even "honor rolls," but only by changing the concomitant learning.

Some schools are getting remarkable results by keeping an accurate record of the staff members, including attendance and exact time of arrival. This is read at workers' conference or published in the church paper. It is administered simply by asking each leader (or previously provided substitute), to register the time of arrival on a staff roster. While some may object to "punching a time clock" in this manner, most worthy leaders are eager thus to cooperate in improving the whole school situation. This helps greatly to get the sessions started on time also. To begin a session as much as a minute late is an un-

FIRST METHODIST CHURCH
9 NORTH ALMANSOR ST.
ALHAMBRA, CALIF.

pardonable sin against the morale and general concomitant learning situation of a school. The tardiness problem can largely be solved by the leadership.

Responsibility for motivating regular and punctual attendance rests on the class teacher or leader. Among older groups the class itself should be organized by calling committees to share this responsibility. Some directors require a report each Sunday, from the teacher, of a call upon, or some other contact with all absentees of the preceding Sunday. A regular blank is supplied the teacher for this purpose. A class committee may share this responsibility. Persistent absentees are referred to a special caller of the church or to the pastor. The whole approach should be warm and personal, rather than mechanical or too obviously merely part of a system. Stock "booster" or absentee cards are of little value. Effort to secure regular attendance should continue until it succeeds or the absentee is eliminated for causes over which the school has no control.

Of course the best motive for attendance is a rich, attractive program based upon real leadership skill. No attendance or recruitment system can long succeed unless backed by a worthy teaching program.

Enterprises such as survey or service projects or any other of the activities suggested above as a wholesome substitute for the contest project, are all good school builders. Religion is one of the most interesting of all human experiences. When vitally organized about a worthwhile social enterprise, it is bound to attract attention and attendance. It is, perhaps, less easy to secure the enthusiasm of a contest by means of a truly educational and spiritual

project, but it can be done with remarkable fruitfulness. Since attendance is simply a by-product of interest, a school will be developed by any activity which claims legitimately the interest of the community.

How Make the Shift to Emphasis on Quality?—

The shift from quantitative or attendance technic to qualitative or spiritual efficiency technic must be made gradually inasmuch as it takes time for the latter to begin functioning as a motive for attendance. A school which has always used attendance devices might suddenly shift to other and more legitimate spiritual emphases to find that attendance would actually fall off considerably due to the removal of the artificial attendance pressure before any adequate compensating motive had been developed. This would be disastrous to morale. It would be very difficult for the leadership responsible for the shift in emphasis to keep the confidence of the school constituency and even of the staff. The total result might be failure to build up the school or even maintain it because of the decreased morale and confidence.

It is necessary, therefore, to begin the emphasis on spiritual efficiency, without too seriously disturbing the traditional technic. It will gradually be discontinued as it becomes unnecessary or inconsistent with new values and objectives as they develop. The approach should be positive and constructive, therefore, with much forbearance for those who still rely upon artificial attendance motives and devices.

In view of the foregoing discussion make a critical

analysis of the methods now under way in your own school for maintaining attendance and recruiting new members.

If your analysis reveals the need for a shifting of emphasis, lay out in detail, step by step, your procedure in getting the needed changes brought about. Take account of such items as:

Changes in leadership.
Recruitment of new leadership.
Improvement of staff in service.
Survey to reveal sources of new student recruits.
Methods of insuring regular attendance.
Means of elimination from enrollment.
Use of statistics in securing attendance.
Means of building morale.

When Is Emphasis on Numerical Growth Justified?—

Granted that numerical growth comes in a wholesome way as a result of spiritual efficiency rather than attendance drives, the point of view ought never to be primarily that of strengthening an institution. By the sheer excellence of its program a school may be attracting students and leaders from a distance who ought to be in a local school strengthening it and helping to meet the religious needs of their own community. If numbers are valued regardless of whence they come or how their attendance affects other schools and communities, an institution consciousness has supplanted a Kingdom consciousness.

As soon as a school has qualified itself to do effective work with a larger number of students than it already has, it should definitely emphasize recruit-

ment. This should be done not in a wholesale or haphazard way but in a manner calculated to reach those for whom the school is primarily responsible, and to refrain from carrying its promotion into the legitimate constituencies of other schools.

This calls for a thorough scientific survey of its legitimate constituency to discover all whom it has failed to reach and enlist. The best potential constituency consists of the other members of families already represented in the school. The entire number should be listed as prospective students, the information being secured from students and by teachers calling in the homes. This list will be a "live" calling list for the pastor, the director of religious education and other church callers.

The list should be classified and those belonging potentially to each department should be turned over to that department for special recruitment efforts by the students. There should be more than a casual call. A series of calls with reports should be instituted. The solicitation should continue until successful or cause has been given for abandoning the prospect.

A similar list may be made of members of families represented on the church roll, but not in church school. Another list of friends or schoolmates of pupils may be made.

The most thorough procedure of course is the house to house religious survey or census in which the churches of the community which are willing should co-operate.

The methods of dealing with prospect lists secured in these ways has already been suggested. As their en-

rollment is secured, careful plans will need to be laid for their assimilation in the group through a vigorous activity program. Extension work involving study and fellowship may be provided for those who cannot attend the regular sessions.

PRACTICE ACTIVITIES

1. Has your own school ever made a thorough survey of its potential constituency? If so were the results satisfactory? Were they used to full advantage? Was your school actually prepared to assimilate and give efficient leadership to additional numbers when the survey was made? Investigate the history of your school in this respect.

2. Would your school be justified now in making a survey for the purpose of discovering and recruiting new members? Justify your answer by facts.

3. On the basis of the standard you are using how does your school rank in the discovery and recruitment of new students, on the regularity of its student and teacher attendance, and on its growth? Make up its proper rating.

REFERENCES

Munro, Harry C.: How to Increase Your Sunday School, Bethany Press, 1926, chaps. iv to xi.

See also the tables of contents and indices in books listed on pages 269, 270.

FOR THE NEXT CLASS SESSION

1. A debate: Resolved that the church school is under obligations to set up clearly defined standards of qualifications for its leadership, and gradually to put them into full force.

2. Or, Resolved that the standards of qualification for leadership in the church school should be at least as high as those in the corresponding public schools.

3. A committee should be appointed to work out a statement of standards of qualifications for church school leadership. The items of general personality and experience background may be referred to one committee for the working

out of a "self-rating scale," while the items of special training are cared for by another. A scale for rating performance might be prepared by a third.

4. A debate: Resolved that service in the church school relieves the leader of the obligation to participate in other services of the church.

5. A debate: Resolved that the principle of a paid Sunday school leadership throughout is sound and should be gradually adopted.

6. A committee should be appointed to secure from the International Council and the denominational headquarters all leadership training bulletins to be arranged in an exhibit.

CHAPTER VIII

QUALIFIED LEADERSHIP

WHY IS QUALIFIED LEADERSHIP THE BASIC NEED?—

We have already seen that any program to build up the school as an institution in a permanent and wholesome manner rests back upon the quality of work the school its able to do—its teaching or spiritual efficiency. This is dependent upon three factors: leadership skill, teaching conditions, and teachableness of pupils.

As the school works increasingly with younger groups during the more responsive years, and secures greater regularity of attendance, better assimilation, and a more favorable attitude, the teachableness of its constituency will improve. But it must always take people where they are and do its best with them, however unresponsive they may seem to be. Teaching efficiency cannot be radically improved by working on this factor of teachableness.

Teaching conditions may be greatly improved in most schools. Better separation of classes, more hygienic and comfortable rooms and furnishings, and greater freedom from needless disturbances are usually possible. However, the need of these improvements will only be felt, the disposition to bring them

about will only be manifested, and the ability to profit by them when they are made will only be present, if the quality of leadership is undergoing improvement. Bad teaching conditions are tolerated more frequently because there is neither the intelligence nor the disposition to improve them, than because improvement is beyond possibility. Here again leadership is fundamental.

The greatest changes in the church school during the first quarter of this century were in curriculum. It is a far cry from the almost universal use of the completely material-centered Uniform Lesson for all age-groups with which the century opened, to the multiplicity of curricula twenty-five years later, with the more progressive group fully committed to an "experience curriculum." No one any longer attempted to justify the use of Uniform Lessons with all age-groups. Yet probably half the schools in the country were still using them almost throughout. Why? Because of the inertia of unskilled leadership. The development of a highly effective body of curricular materials adapted to the experience-centered approach is well under way. Its use, however, is limited to those leaders who are able and willing to make decided departures from traditional method. Better curriculum in actual use awaits better leadership.

Given a skilled leadership, much of the curriculum of the traditional type will take on vitality and spiritual effectiveness. Given a skilled leadership and teaching conditions will inevitably improve before their intelligent and insistent demand. Given a skilled leadership and problems of irregularity, tardiness, and elimination will gradually be solved. A school is no

better than its leaders. The most effective approach to any type of improvement, therefore, is through the development of a qualified staff.

The objectives of the church school place a heavier demand upon the quality of its leadership than is the case in any other type of school. The development of certain manual and intellectual skills and introduction to the cultural heritage of the race are largely dependent upon leadership. But when it comes to the development of Christian personality through guided living, the leader's own life and personality overshadow all other factors, becoming almost everything. The church school takes up the development of personality at the point where other schools lay it down as at the limit of their responsibility and power. This last climacteric step into the realm of religious personality is properly taken under the guidance of the church. But this final step demands a quality of guidance and leadership skill beyond that of any other step in the process. The greatest human thing the church can give youth is skilled leadership. And this will be the medium through which she will enable him to achieve that divine gift which will crown all other achievements with their final meaning and worth.

CAN THE CHURCH SCHOOL SET UP STANDARDS OF QUALIFICATION FOR ITS LEADERS?—

The vast majority of these people are voluntary workers, giving time and effort out of busy lives, often at real sacrifice. With no qualification but willingness, it is usually hard enough to keep the ranks filled. "Beggars shouldn't be choosers." Until the church can employ her leadership making it worth their while

to qualify, has she any moral right to place obligations on them beyond the time and effort which they freely give? Furthermore, can any statement of qualifications as to personality, experience, and training really define "that something" which makes the successful church school leader? Is not consecration to the task the real qualification? Will not any attempt to standardize such spiritual leadership miss the mark by dealing with mechanical non-essentials? How can the spiritual power of one over against another be weighed or measured?

On the other hand, the church which invites the children and youth of the community into its school, assumes a serious obligation to them, to their parents, and to the Great Teacher under whose teaching commission any Christian educational enterprise is necessarily carried on. Professional practitioners of all kinds are required by law to be licensed or certified before being permitted to practice medicine, law, public school teaching, plumbing, bus-driving, and many other services which vitally affect the welfare of those served. The law will not protect youth against spiritual mal-practice. Certainly the conscience of the church ought to. Has the church any moral right to establish a school without taking the necessary steps to guarantee to its constituency a qualified leadership?

Standards of professional qualification are enforced not only for the protection of the public but for the protection of those who are qualified. In a state where quack doctors prey on the public without restraint, no legitimate, well-qualified physician would try to build up a practice. He would at once seek

such protection as legal standards of qualification alone would provide. Most church school staffs contain some well-qualified leaders. Their most difficult problem is to overcome and live down the mistakes of their unqualified co-laborers. Many of the best potential church school leaders refrain from service because the type of leadership already at work does not highly commend the position. The selective function of a standard would protect those workers who are qualified and attract other qualified talent into the service. Membership in any group is made attractive not by abolishing requirements but by raising them.

A definition of the qualities desired in a leader offers the best stimulus and guidance to self-improvement on the part of those in the service. Those qualified by attitude and ambition for leadership at all are sure to welcome such guidance as a standard supplies.

One of the effective ways of improving a staff is by replacement of inferior members by those who are qualified. No program of replacement can operate safely except on the basis of a careful, detailed statement of the desirable qualifications. In recruiting prospective leaders such a standard is an indispensable guide.

Even with the utmost care and democracy in formulating and adopting such a standard it is likely that there will be a little opposition on the part of some of the "old stand-bys." Time and tact must be used in dealing with such situations. Resignations may even result. These are to be deplored in most cases, yet they are the first evidences that the stand-

ard is functioning in its selective capacity. At all costs, however, a good spirit must be maintained. No sudden or arbitrary action is justified. Leadership itself must be improved by educational processes.

WHAT SHOULD SUCH STANDARDS INCLUDE?—

Qualified leadership in the church school is chiefly a matter of personality—the general background of native ability and cumulative experience which one brings to the task. In addition to this is specialized training for the task of church school leadership—the special materials, technics, and insights required for the specific task with a given group. Of course specialized training affects the personality also, sometimes quite profoundly.

The two types of qualification are distinguished because the former is more difficult to rate objectively. Some sort of "self-rating scale" is, so far, about the only successful approach to it. The great difficulty with any sort of personality scale is the large subjective element which is certain to enter any use of it. The more detailed it is, the more objective it becomes. Simplification is to be gained by greater rather than by less detail.

The following outline represents the general pattern which such a self-rating scale might follow. It is evident that greater detail including specific definitions or illustrations would make it more objective. This scale is being used, however, as an approach to the matter by a large number of schools. It is suggested here as the basis upon which a given staff might begin the working out of a scale for its own use.

25-Point Self-Rating Scale for Church School Leaders *(To be used with 300-point Program of Work)*		Unsatisfactory 1	Lacking 0	Fair ½	Satisfactory 1
Attitudes 5 points	Toward church school work, serious, dependable, never disappoints. Toward co-workers, appreciative, co-operative, loyal. Toward pupils, loving, sympathetic, personal interest in each. Toward church, regular attendant, loyal, appreciative. Toward truth, open-minded, fair, eager to learn.				
General Education 5 points	Grammar school, grades 1 to 8 inclusive. High school graduate. College or normal school graduate. Well-read in classical, historical and biblical fields. In touch with world events and modern thinking.				
Experience 5 points	Continued, successful church school work. Lifelong Sunday school and church attendance. Successful leadership in other activities, school, clubs, etc. Management of children in home or public school. Broadening, enriching social or vocational contacts.				
Leadership Qualities 5 points	Poise, self-control, tact, discipline. Attractiveness in person, dress, voice, manner. Physical vitality, health, uncomplaining. Mentality, clear thinking, sound judgment, alert. Optimism, self-confidence, not easily discouraged.				
Vital Religious Experience 5 points	Reality of God through experience of Christ as a living Presence. Warm, vital, satisfying prayer experience. Desire and provision for spiritual growth. Radiant, joyful, contagious spiritual life. Consistent ethical life and reputation.				

Name..... Estimated Net Score.....

Date..... Position..... Final Net Score.....

How to Score

The individual is expected first to score himself for "estimated net score" and then submit the card to a carefully chosen personnel committee, who will make out the "final net score." While sympathetic, they should take their responsibility seriously and seek a genuinely scientific estimate of the personal qualifications of the staff. Mock modesty and undue humility will of course defeat the purpose of the rating scale. On the other hand, each item is a matter for careful, self-critical, prayerful thought.

There are twenty-five items classified under five general heads. The highest possible score obtainable in each item is 1 which is awarded when the individual is quite satisfactory with reference to that particular item, and consequently a figure "1" is placed in the column headed "Satisfactory." If, however, there is considerable room for improvement in the quality even though it is present in a fair degree a "½" should be placed in the column headed "Fair." If the individual seems quite lacking in the quality but has no actually bad opposite quality, merely place a "0" in the column headed "Lacking." For instance, after the item "High school graduate" one would either score "Satisfactory, 1," or "Lacking, 0." If, lacking a certain quality, one has an opposite bad quality, he should be scored "1" under "Unsatisfactory." For instance in the case of the item "Toward co-workers appreciative, co-operative, loyal" if one could not be scored "1" under "Satisfactory" or even "½" under "Fair," he would necessarily be scored "1" under "Unsatisfactory" since lack of these quali-

ties would mean the presence of very unsatisfactory opposite qualities.

When all twenty-five items have been scored add together the totals under "Fair" and "Satisfactory" and subtract from this sum the total under "Unsatisfactory." This will give the net score. Preserve the card as the basis for attempted improvement and fill out another one next year indicating the gains made.

LEADERSHIP TRAINING 30-POINT RATING SCALE

(To be used with 300-Point Program of Work)

				When taken*	Points†
STANDARD TRAINING DIPLOMA					
General Required (6)	No.	Title of Course	How taken		
	1	A Study of the Pupil			
	2	Teaching Principles			
	3	Old Testament			
	4	New Testament			
	5	Program of Christianity			
	6	Teaching Work of the Church			
Specialization (3)					
Elective (3)					
Name..... Position..... Date..... Total.....					

* Fill in this column date when Standard Training Diploma was received or credits taken.

† If Standard Training Diploma has been received score 30 points. Score 15 points each for the first two credits earned during past year. Count no credits earned more than a year ago.

Try rating yourself on the foregoing scale. Ask some of your colleagues to do likewise. Then write out a criticism of it, proposing needed modifications or amplifications.

Such a scale as the above is hardly perfected to the point where it could be used as a basis of selection or replacement of leaders. It is, however, a guide as to the type desired, and also a guide to self-improvement. The more objective standard will be one dealing with educational qualifications, special training and special experience. The Standard Leadership Training Curriculum has been developed primarily for the purpose of providing improvement of leaders in service. It is adapted to the actual situation in the majority of schools. Naturally it is basic in most standards of qualification as to training.

Do you feel that the requirement of the Standard Leadership Diploma or its equivalent, or progress toward it at the rate of at least two credits per year is a reasonable standard for your school to set up?

Having set up such a standard does the school on its part rightly assume any obligation? If so, what?

In addition to such personality requirements as can be set up and administered, and the requirement of certain special training, would it not be desirable to include certain items of performance? For example, absence from the school session with no provision for a prepared substitute as many as three times in a quarter, might well raise the question of transferring a teacher from the active to the associate group of teachers. Would this be a too rigid requirement? Tardiness might be similarly taken into account. Attendance at workers' conferences, participation in

committee work, and reported contact with absentee pupils are other worthy items of performance.

In view of the influence upon pupils of teachers going home after Sunday school, not participating in the "regular" church worship, would it be fair to require a certain amount of church attendance of teachers unless special reasons were given for being occupied elsewhere during the church service? Can ever so effective primary learning atone for the concomitant learning involved when the Sunday school staff does not give evidence of hearty support of, and participation in the church life as a whole? Or may effective leadership service in the church school be counted as a discharge of one's full church obligations? Perhaps the situation calls for a complete restudy of the place of its teaching function in the total church program.

How Should Such Standards Be Formulated and Put into Operation?—

It would be quite simple for a director, superintendent, pastor or educational committee to formulate a set of standards, or to take over those *in toto* from a church school standard or program of work. These might be adopted and put into operation in this authoritative manner. In most situations scarcely a greater blunder could be made. The whole procedure should develop within the group of workers themselves who will be affected thereby.

The sense of autonomy and participation thus fostered will be the best way to disarm criticism and meet opposition. Most workers really want a better school. When they see the value of this approach they will be committed to it and voluntarily co-oper-

ate in launching it. Voluntary workers cannot be coerced, and even if they could, the spirit of the school would thereby be so injured as to offset any advantages gained.

Furthermore, the democratic formulation and self-imposition of such a standard is, in and of itself, too valuable a leadership training project to be forfeited. To enlist the staff in several weeks or months of study bearing on the nature, content, and functions of a leadership standard would be an educational process superior to most formal training enterprises.

First of all, therefore, the whole matter of trying to have a standard at all should be discussed by the workers and they should be clear enough on it to commit themselves to the principle before any attempt is made to set one up. The responsible administration, be it director, pastor, committee on education, or official board, should then adopt the principle as a policy.

The next step would be to secure several such standards including particularly the one in the program of work or church school standard being followed by the church. A worker's conference or two might be given to the discussion of those after they have first been in the hands of the workers for study. A committee of the workers might then be appointed, to put the findings of the discussion into definite form for later adoption. It ought to be subject to modification later, in the light of experience.

This process may result in the final adoption of a standard which has already been in use elsewhere. Even so, the process will have been far more valuable, and the approach far more effective, than merely to

have adopted such a standard without careful study and analysis of all that is involved.

In putting the standard into operation, time should be allowed for a very gradual approach. Many things may be attempted five years hence which today are quite beyond reason. Progress toward the Standard Leadership Diploma at the rate of two credits per year may now reasonably be expected. Five years hence the standard may require the diploma itself as minimum training.

A school which specializes in development of personality ought to have the most reverent regard for personality. Persons are always worth more to a church school than any rigid system. There ought to be no winking at a violation of the standard which workers themselves have adopted. Yet there must be frank acknowledgment that the application of a standard is not an event but a process. As long as a co-operative spirit prevails and a sincere effort is made toward efficient service on the part of a worker, there is usually a better solution than summary elimination from the staff.

The actual administration of a leadership standard as well as other methods of improving the staff by replacement and training while in service, are all a part of constructive educational supervision and must be treated further in a later chapter, and also in the course on Supervision (No. 93).

SHOULD CHURCH SCHOOLS ADOPT A SYSTEM OF CERTIFICATION OF TEACHERS?—

Public school staff standards are built largely upon a system of certification. Beginning with a tempo-

rary, low-grade certificate, a teacher, by continuous service and self-improvement, may work up to a life certificate for the state.

The lively interest of thousands of church school leaders in progress toward the Standard Leadership Diploma indicates that a thorough system of certification modeled after the public school system in form, but dealing definitely with church school leadership skill and training in its requirements, would appeal to many voluntary workers as well as make an excellent basis for standardizing employed leaders.

Such a system is actually under consideration and local church school leaders are urged to get in touch with their denominational headquarters, or the International Council for information about it. Such a system should be adopted by every progressive church.

SHOULD CHURCH SCHOOL LEADERS BE REMUNERATED FOR THEIR SERVICES?—

Unquestionably the development of vacation church school work with its solid block of several weeks of time has necessitated the practice in many cases of at least nominal remuneration for those who carry the chief responsibility. Week-day religious education also has usually been found quite impracticable with a purely voluntary staff. A beginning has been made in some quarters of paying Sunday church school leaders nominally also for their services. At least two cases are known to the author where this practice has seemed to bring very satisfactory results. The question is at least worth facing generally.

Among the reasons in support of the general principle are the following:

1. Standards of qualification are indispensable. They are extremely difficult to enforce with a voluntary staff. Even nominal remuneration greatly simplifies the matter. The prospect of this remuneration will lead many workers to go to effort and expense for training who would otherwise not feel that they could afford to do it. This added incentive to self-improvement will greatly increase the available supply of qualified leadership and will make a real selection possible. The successful operation of a real standard without remuneration is questionable in many situations.

2. The tremendous responsibility assumed by church school leaders, if they really accept it, is beyond legitimate expectations of voluntary workers. They must make good at any cost. Too much is at stake to risk a breakdown of the program under voluntary leadership.

3. The actual volume of service rendered in terms of time and talent far outweighs other types of voluntary service and can hardly be classed with them.

4. Church school work is no longer a simple rote process that most anyone can do. It has become a difficult and semi-technical process. It requires unusual talents and special training. Just as the principle of remunerating singers, pastor, and janitor has long been established, is it not equally reasonable to provide remuneration for this difficult and exacting service? Surely in the responsibility it carries, and the contribution it makes, no other service is more worthy of such recognition.

5. A proper adjustment of the budget providing a more equitable share of the expenditure for childhood and youth, would make the funds available. Or, if this would cause cutting down on choir music or flowers, perhaps the readjustment would still be fair. At any rate a sense of stewardship throughout the congregation and a redistribution of the church school load, letting those pay who do not serve, would be both equitable and effective. Perhaps if its school cost the church a little more it would be better appreciated and receive more moral support.

The arguments against remuneration are also strong:

1. There is great spiritual danger in professionalizing all Christian service. Complete Christian living includes the giving of self in service. The opportunities for such service are not unlimited in the average church and community. The excessive "giving of baskets to the poor" at Thanksgiving and Christmas illustrates how meager opportunities for real service apparently are. The activities of quilting and serving dinners by the "Ladies Aid," usually quite futile as a means really of promoting the Kingdom, show how limited is the scope of available services which may be rendered to and through the church. Perhaps we could find many more, but we do not.

The greatest volume of voluntary service rendered to and through the average church in time, talents, and devotion, is rendered by the voluntary church school staff. Put this staff on a pay-roll and you close the door to the greatest opportunity for service now open. These people could not easily find other equally effective avenues for their quota of Christian

service. To reduce this volume of voluntary service would be spiritually disastrous.

2. The glory of the church is not the amount of service or the number of people she can buy or hire. It is rather the amount of service she can command out of loyalty and devotion to her great program and purpose. The church's glory and power are far better demonstrated by a high quality of voluntary service than by a high quality of employed service.

3. The one great contribution many a devoted Christian can make to the cause of Christ today is in faithful church school service. The glory and radiance of that gift turns to ashes when it becomes merely a hired service.

4. The peculiar qualities of devotion and radiant Christian living needed by the church school leader are not to be secured for cash. It is a question whether the person whose service would be improved by a prospective pay check has much to contribute to the spiritual life and objective of the church. Motives here are so basic that no factor can be injected that will leave them in doubt. The rewards sought are and ought to be other than monetary.

5. Remuneration is unnecessary as a means of livelihood. The minister, the missionary, or the full-time teacher of religion is justly remunerated because he must live, and the demands of full time service make other means of livelihood impossible. The glory of Christian devotion in these full-time vocations comes in the margin of excess service rendered beyond that for which renumeration is received. But no one would seek to gain a livelihood by teaching an hour or two on the Lord's Day, together with the

necessary preparation. And this does not in any way interfere with one's regular means of livelihood.

6. Remuneration is unnecessary as a means of securing qualified leadership. For the few schools which are paying for this Sunday service, hundreds of schools are served by staffs which are giving themselves seriously to self-improvement under a standard which they have voluntarily accepted. The amazing volume of leadership training now under way, practically all by voluntary workers and prospective workers, shows that there are adequate motives available without the dangerous practice of financial rewards.

Unquestionably a full time professional leader or director of religious education will be employed by many larger churches. Vacation and week-day church schools will proceed chiefly with full time paid staffs. For some time to come, if not permanently, the Sunday session of the church school will depend largely on voluntary leadership whether wisely or not. An increasing number of the very highest type of people are seeing in this voluntary Sunday school service a fascinating and rewarding type of avocation. Since avocational specialization in these days has become about as essential as vocational specialization, they are training to render a skilled type of service as a real contribution to the Kingdom of God.

WHAT DOES THE CHURCH OWE ITS TEACHERS?—

Whatever may be its financial obligations, the church unquestionably owes its teachers several other weighty obligations.

1. *Appreciation.*—Let their service be rated as a

more valuable and a more costly gift than money. If large contributions carry influence then let the influence of the teachers be proportionate to their offering, larger than that of any other group.

2. *Co-operation.*—Parents have shifted much of their spiritual responsibility to the church school teacher's shoulders. Certainly the least they can do is to back every effort made in behalf of their children. One of the major emphases from pulpit and in all pastoral work should be to enlist such co-operation. A parent-teachers' association for each department is being developed by some churches for such co-operation.

3. *Teaching conditions.*—If leaders are willing to give their time and effort unstintedly, the church should provide them teaching conditions and working materials to make most effective use of this time and labor.

4. *Provision for training.*—Whatever a church decides about remunerating its teachers, there is one unescapable financial obligation. That is to provide in the fullest measure for their self-improvement. This will involve financing training schools and classes locally, and sending the leaders to summer schools, conferences, and conventions at church expense. Tuition fees should be paid and textbooks purchased by the church. A good library should be maintained. Training of a high quality cannot be conducted on a cheap basis. Self-improvement should be encouraged by being made free and accessible to workers rather than being discouraged by involving them in considerable outlay of personal cost.

When the church pays to its teaching staff her full

obligation of appreciation, co-operation, teaching conditions, and provisions for self-improvement, there will be little problem about actual remuneration. The church school will then become the school of the whole church in which all take just pride because all participate either in service or in support.

The chief problem of course is one of motivation. If adequate motives could be discovered and released on the part of its leadership, nearly every church would find a skilled staff readily available, or at least ready to be trained and eager to take advantage of opportunities. What can be done to undergird church school leadership with stronger motives for service and self-improvement?

One effective approach is to clothe the church school leadership office with greater dignity and recognition. A formal election of the church school staff along with the other church officers helps. Of course this would be merely a ratification of appointments made by the responsible administrative board or committees. Whatever installation, or ordination, or dedication of its church officiary is used might, with appropriate adaptations, be applied by the church also to its educational leadership. A special educational day in September with appropriate sermon and installation ceremonies for the entire church school staff of the ensuing year would be very valuable both for the leadership and the church at large. These ceremonies should include the making of a covenant for the ensuing year between the church school leaders and the congregation, and between these two groups and the Great Teacher.

The teacher's contract or worker's covenant is be-

ing used in many schools to dignify this voluntary service and make it a more serious undertaking on the part of the leader. Following is a sample developed and used by the Glendale, California, Christian Church:

AGREEMENT between the Educational Committee of the Central Christian Church of Glendale and Workers in the Educational Program.

In consideration of my election or appointment to a position in the educational program of the Central Christian Church, I agree to the following provisions:

1. To accept and faithfully perform the duties of my office from date to September 30 following.

2. Be willing to be transferred to any class of any department, when, after advising with the proper administrative officers, it is their judgment the change will serve the larger interests of the whole educational program of the church.

3. In event I find it impossible to continue my services for any reason, I will notify the principal of the department or the director of education in writing thirty days in advance.

4. If compelled to be absent one or more Sundays during the year, I agree to notify my principal or the director previously and, if possible, to provide an acceptable substitute. Three failures to comply with this provision will automatically transfer my name from the active to the substitute teachers' list.

5. In order to increase the effectiveness of my own service and to help develop higher standards of work for our church, I agree either to attend the Community School of Religious Education, or study a leadership training course in our church, or read at least two approved books on religious education and a magazine of religious education.

6. I further agree to attend the quarterly workers' conference, the monthly departmental conference, and the morning church service, unless prevented by some good reason.

7. I affirm my purpose to be present Sunday morning on time, 9:15; to maintain discipline; to create right attitudes of reverence and worship, and to help develop the spirit of co-operation, between teachers, pupils, parents, and the administrative officers.

In consideration of the above agreements, the educational committee for the church, agrees:

1. To provide building, heated, lighted, ventilated, and cleaned with necessary equipment and materials (as far as our resources will permit) for the efficient performance of the services rendered.

2. To assist in the providing of a Community School of Religious Education, or provide a standard leadership course in our own church.

3. To make available at least two magazines on religious education and maintain a library of books for your approved reading.

4. We further agree to help you, by counsel and conference, in the harmonious progress of our educational program to the end that we may see boys and girls, men and women, "increase in wisdom, and stature, and in favor with God and man."

Signed.....

Signed.....

Educational Director for the
Educational Committee.

Entered into this..... day of.....
Department..... Class.....

This covenant is significant in that it not only provides for the commitment of the worker to his task, but also obligates the educational committee to assist him appropriately.

It would be well also to include a covenant taken by the congregation as a whole.

This three-fold covenant should be printed and distributed for signatures, those of the leaders being made in a consecration service at worker's conference, those of the educational committee at the same time, and those of the congregation at large at the time of the public installation services. They should likewise be read orally and subscribed to.

While as much continuity as possible through long tenure of service on the church school staff is highly desirable, the annual ceremony of re-election and installation of the entire staff is such a valuable means of motivation and recognition as to be eminently worthwhile even though it involves few changes. It does provide also an excellent occasion for replacement and for recruitment of new leadership.

How May an Adequate Staff Be Recruited and Maintained?—

The first step is the adoption of some kind of standard such as has been discussed. The type of leadership must first be defined.

The next step is a survey of the entire constituency to discover available talent not already in service, and also to discover desired transfers on the part of those in service. Such a survey may use a "service card" on which all church members are requested to register giving such information about themselves as follows:

How long they have been church members.

Types of church work they have done with number of years of experience in each.

Experience in Sunday school work; teacher officer, department, years of service.

Type of service they prefer to render.
Special training which they have had.
Opportunities for training which they would like.

With the results of such a registration, the responsible administration would be in a position to set up an effective program of recruitment and training of leadership.

The final step is the launching of an adequate training program both for present and prospective leaders. Each church has and will have just the leadership which it provides for itself through such an adequate program.

In order that some one capable leader may be responsible for this highly important work, making a special study of methods and agencies of training, and establishing needed contact with denominational and interdenominational training offices, some churches are finding it extremely desirable to appoint directors or superintendents of leadership training. This officer becomes a specialist in this field organizing such a program of leadership training that prospective leaders are being qualified and present leaders are enabled and stimulated to achieve continuous improvement. This person should be well-qualified in general education, should have made much progress himself in special training, and should be able to conduct classes effectively or secure the services of others to do so.

For prospective leaders there are four chief training agencies. In the Young People's Department there should always be elective courses into which carefully selected and dedicated young people will be drawn. These classes will meet Sunday morning un-

der the very best leadership available, for regular training courses. After they are well along in the curriculum they may serve one or two quarters of the year as apprentice teachers with some of the best regular teachers.

The development of the High School Leadership Curriculum through the International Council, for middle adolescent students, makes possible the placing of elective courses as early as the Senior Department for preliminary and background work. The tendency is to begin to discover and dedicate leadership talent earlier and earlier both to secure better training and to give special guidance and encouragement.

Summer leadership conferences for young people are becoming an increasingly significant factor in developing adequate local church leadership. Students should be carefully selected on the basis of definite standards of fitness, and sent at the expense of the church under the sacred obligation to qualify for service.

Standard leadership schools of any type should always enroll many prospective leaders! It is difficult otherwise to get the required amount of specialization.

College departments of religious education are increasingly recognized as perhaps the most direct way in which the college can serve the churches which founded and maintain it. This is not so much for the development of a professional employed educational leadership, but rather to give to the whole student body a sufficient orientation in modern religious education to send them back to places of effective voluntary service in the church school. The

church likewise has the obligation in sending her youth to the college, to instruct and guide them in getting into some of these religious educational courses. Correlation between these college courses and the Standard Leadership Curriculum is rendering this service increasingly effective.

Teachers in service will find their self-improvement opportunities in training schools and classes and in all the other methods of supervision to be discussed later. The denominations and the International Council have literature describing fully the various types of training agencies and curricula available.

SHOULD TEACHERS "BE PROMOTED" WITH THEIR CLASSES?—

It is the practice in some schools to identify a teacher with a given group of students year after year. In other schools the teacher keeps the same group through a cycle of three years and then goes back and starts with another group. In still other schools, the teacher stays in the same grade year after year teaching a new group every year. As a general principle, which is the preferable plan?

In favor of allowing the teacher to go on year after year are the arguments:

1. She comes to know the pupils so well and so many of the experiences through which they have passed that she can be far more helpful to them than a series of new teachers succeeding one another annually.

2. Pupils become much attached to a teacher and sometimes drop out when transferred to a new teacher.

3. Teachers become attached to classes and object to giving them up.

4. The personality of a good teacher through many years will profoundly impress growing youth, while a succession of teachers will leave no one lasting impression.

In favor of keeping the teacher in the grade to teach a new class each year are the arguments:

1. Every teacher by natural aptitudes and special training is better qualified for a certain age-group than for any other. She should find that group and then work always with pupils of that age giving them up as they pass beyond it.

2. Different groups of the same age have more in common as to needs, experiences, and religious responses than does the same group at different ages. That is, a teacher will learn better from one twelve-year-old group how best to meet the needs of another than she will how to meet the needs of that same group in later years.

3. Each age-group requires its own type of materials and method. A teacher masters these, continually building up richer backgrounds of adapted materials and greater skill in adapted methods. If she moves on with the group she must every year master new types of materials and method adapted to the older age-group.

4. If a teacher is especially strong one group ought not to monopolize her year after year but let each successive group have the value of her influence. If she is weak one group ought not to be so penalized year after year.

5. Too strong attachments of students for a given

teacher are not wholesome. They may jeopardize general church loyalty; they may develop a clique; they may as they grow older become disillusioned with very bad results, if the attachment has been too strong.

6. It is better to have each pupil receive successive impressions of different personalities than the continuous impression of one, even though it be very strong. Better balance and less likelihood of peculiar notions will result. A succession of different personalities is more enriching than one continuously even though very strong.

7. Administratively, the principle of teachers regularly for each grade is simpler and makes for better staff morale.

In smaller schools a "cycle plan" is used effectively, one teacher keeping the same class three years taking them through all the work of a given department. This has some of the advantages of both plans. If systematically enforced, it has evident advantages in any school. The plan of single grade teachers is the prevalent one, however.

Of course teachers may be transferred from department to department seeking for the best and most servicable placement.

PRACTICE ACTIVITIES

1. The student should at once request his own denominational leadership training office to supply him with full information about leadership training. The International Council bulletins listed below should also be secured.

2. When these materials are in hand work out for your own church school a complete and detailed program for the recruitment and training of an adequate and qualified staff.

3. Outline your procedure step by step, for getting this program adopted and into operation.

4. Rate your own staff, at least tentatively, by the standard and plan a means of securing an accurate rating.

5. Lay out a plan by which your church school might adopt a standard of qualifications for its staff. If it has one, criticize it.

6. Evaluate the plan of a "Worker's Covenant." If you approve of it work out one for your own group. Also work out a corresponding one for the church membership at large.

7. Interview a public school official or teacher and get full information about the certification of public school teachers. Work out such a plan for your own church to use with its staff.

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See also the tables of contents and indices in books listed on pages 269, 270.

FOR THE NEXT CLASS SESSION

1. Ask two or three students each to visit a class with the check-list given in the chapter before them and evaluate it

both as a general instrument and in particular items. A committee may be appointed to develop one for use in each department, since there would be need of adaptations.

2. In the light of the functions and methods of supervision, ask a committee to bring in a suggested standard of qualifications for a supervisor.

3. Request several students either (1) to make out a test for evaluating their teaching during a given quarter or (2) to report the results of such a test which they have used.

4. A debate: Resolved that, as a general principle, supervision should be by functions rather than by departments or, according to the figure, page 201, it should follow vertical rather than horizontal lines.

CHAPTER IX

THE NATURE AND FUNCTION OF SUPERVISION

WHAT IS THE AIM OF SUPERVISION?—

The three leadership functions in the church school are teaching, administration, and supervision. Following are a number of activities or problems each of which falls chiefly within one of the three fields of responsibility. As you look these over indicate at the left of each with the initial "A" "T" or "S" in which of the three fields it primarily falls.

Calling on absentee pupils.

Classifying a new pupil.

Planning educational features of workers' conference.

Conferring with a teacher who is seeking help and guidance with a self-rating scale.

Testing the results of teaching.

Eliminating unnecessary disturbances during class sessions.

Ordering supplies.

Conducting a demonstration teaching session.

Overseeing an educational experiment with a new type of method.

Observing the teacher at work.

Conferring with the teacher regarding problems which arose in class.

Overseeing and reporting statistics.

Getting a teacher for a class whose teacher is absent without provision.

Arranging with teacher to visit and observe expert teaching elsewhere.

Securing the proper enrollment of teachers in training school.

Visiting in homes of pupils.

Visiting public school grade for observation.

Arranging a leave of absence for a teacher to study and observe.

Arranging a plan for apprentice teaching.

Supervision is a term very loosely used popularly, but yet with quite a definite meaning educationally. It is not to be used interchangeably with administration or general oversight but rather to denote a specific function. The purpose of this chapter is merely to set it forth in distinction from and in relation to other functions. Supervision is both the most delicate and most exacting function of any educational leadership. Those undertaking any supervision in the strict sense would want to do so only after having had the full course in supervision (No. 93) as a minimum introduction to the field. Courses in Elementary Supervision (No. 205) and Adolescent Supervision (No. 304) are also available. Excellent general educational background, and wide successful teaching experience are also prerequisite. Certainly a study of this chapter alone is no basis for undertaking supervision.

It is the function of the teacher to see to it that

the changes contemplated by the educational objectives are actually brought about in the life of the pupils. He is the immediate guide, inspirer, and interpreter of the activities and experiences through which the student is passing in the process of learning Christian living. It is the function of the teacher for the sake of which the other two leadership functions exist.

It is the function of the administrator to provide the learning-teaching situation. Recruitment and enrollment of pupils and their placement and organizational management in the school; seeing to it that they are provided with teachers, working materials, and the best available rooms and furnishings; and the business affairs of the school are all administrative matters.

In the actual present practice of most schools the function outlined above under teaching and administration fairly well exhaust the total list of leadership functions and activities. Before reading further, see how many of the leadership activities of your own school are other than the types given above. The length of your list of such other activities will indicate whether supervision as a special function is being practiced.

Supervision is responsible specifically for *improving the quality of the learning-teaching process itself.* It will necessarily be concerned with teaching conditions and pupil management as these affect the quality of teaching. It will merely locate and define the difficulties here, however, turning over to administration the correction of such items as lie outside the teacher. The chief point of the attack made by su-

pervision is upon the teaching process and technic itself as these are determined by the leadership skill of the teacher.

Most schools have usually been satisfied if they merely kept going with attendance holding its own or gaining and maintaining the formal pattern of a school with its class, department, and staff meetings all taking place regularly and running smoothly. Not a great deal of attention and study has been given to the *quality* of the process actually under way in these various meetings. Few attempts have been made to test the effectiveness of this process in terms of resulting knowledge, attitudes, and Christian activities. Better equipment has been supplied and better curricula adopted upon the advice of trusted experts, with the assumption that the process would thereby be improved. But there has been little study of the process itself and the comparative results of this course or that method being used in the local school. In other words scarcely a beginning has been made in real supervision.

The distinction is being made here not in any academic spirit of quibbling over terms but merely to make the point that, whatever terms we may have been using, until we have leadership of the very highest quality studying, testing, and working upon the improvement of the teaching process itself, we do not have real supervision.

WHAT METHODS ARE AVAILABLE FOR CARRYING OUT THE SUPERVISORY FUNCTIONS?—

The earlier Sunday school standards, such as the old "Ten Point Standard," were almost wholly con-

cerned with administrative matters. All ten points might have been merited and yet an extremely low quality of work actually be under way. More recent standards, such as the International Standards in Religious Education, are largely qualitative. Such a standard becomes, therefore, the basic instrument of supervision. Wherever it touches upon quality of work, the supervisor is concerned with its application.

The adoption and use of a leadership standard, which may be but a phase of the general standard, is an effective and indispensable means of staff improvement. This would include personality items such as a self-rating scale would reveal, items of general and special preparation and experience, and items of continuous performance and self-improvement or provision for growth.

How May Results Be Tested?—

Tests for evaluating the results of teaching are very valuable indicators of effective or ineffective teaching. These include knowledge, attitudes, and responses. While the work in this field is still in the early stages of experimentation, promising progress has been made. Some of the problems and difficulties involved have already been faced in Chapter One.

There are several sources for such tests now in use. The local teacher and supervisor working together will naturally develop some means of testing their work. The careful checking of credit or report cards, if they include qualitative factors such as fall under cooperation and individual effort, of course constitutes a continual testing of results. Teacher, supervisor,

parents, and the student himself will watch the fluctuations in such grades with great profit if the grading is carefully done.

A quarterly check on such items as memory work, understanding, attitudes and ethical responses may be made by the teacher and supervisor through an objective test over the quarter's work. True-false, multiple choice, evaluation, and completion types of tests yield reliable results if very carefully worked out. Such tests have value if worked out locally because the teacher and supervisor know better what they are trying to accomplish specifically than any one else. Therefore, they can more definitely test their immediate objectives by tests of their own devising than by other tests.

Another source of very significant tests is from the publishers of some lesson courses. These tests are based upon the stated teaching aims of the lessons, and greatly assist the supervisor in knowing how far his teachers are accomplishing and realizing these aims. In one case a credit system for Intermediates and Seniors very similar in administration to local classes in the Standard Leadership Curriculum is in operation. Objective tests are available at the close of each quarter's work together with a key for grading them. The "distribution curve" is used in awarding grades as follows: Of all students taking the test the fifteen per cent making highest scores are graded "A," the next thirty-five per cent, "B," the next thirty-five per cent "C," and the lowest fifteen per cent "F." This gives each student his rating in relationship to the total number taking the test. When this number reaches several thousand,

the supervisor and teacher know at least how their work compares with that being done generally. The large number using these tests thus tend to "standardize" the grades based upon them. The credit system also requires a certain amount of attendance and a grade from the local teacher on regular class work.

Still another source is that of the "standardized" tests not based on any particular series of lessons or stated aims, but rather upon what the "normal" pupil of a given age may be expected to know or do. These correspond to the standard tests used in public school work to measure achievement in reading, mathematics, etc. They test not only the individual student and his teacher but also the course of study being used and the whole school. They are highly valuable as such a general check.

As is the practice in public education these tests should be used in about the order named. First of all the teacher should have under way means of her own devising for checking and testing her work. Then there should be tests over the specific curriculum content which has been used in the light of teaching aims. Finally as a check on these more immediate measurements, there should be occasional use of a "standardized" test of general knowledge and attitudes. A course in supervision must give much fuller treatment of the use and technic of testing and measurement than is here possible.

How Should the Workers' Conference Function?—

The worker's conference, educationally organized rather than organized about mere administrative

problems, is an effective means of supervision. It should be one of the chief means of stimulating and keeping alive the professional spirit in the staff. Educational features include such items as the study, perhaps by use of the seminar method, of such matters as teaching technic, curricula, types of experiment, and special method. A regular training course may be pursued, though the worker's conference usually provides inadequate time for satisfactory work on such courses. Book reviews and reviews of special articles on religious education are valuable. An occasional speaker to stimulate professional interest is desirable. The continuous study and rating involved in consistent use of a good standard is thoroughly educational. At least half the time of every worker's conference ought to be freed from administrative matters for these items of value in personal and professional growth on the part of the staff.

WHAT ARE THE PURPOSE AND METHOD OF CLASS VISITATION?—

The skilled supervisor will render some of his most effective help by visiting the class while it is under way. The purpose of such visitation is not inspection or negative criticism primarily, but to get a first hand knowledge of the problems which the teacher is meeting and to help and encourage her in working out solutions to them and in discovering and using better methods or materials. The supervisor should have very definitely in mind his purpose in the visit and should know exactly how he proposes to make it effective in improving the quality of work being done. The following "check list" as a guide to ob-

servation and to be checked as a memorandum for later conference indicates one way to save taking notes during the visit. This is not given as a complete list of items to be observed but as one method. Each supervisor should prepare his own observation list in the light of his definite purpose in visitation.

Check List on Teaching Conditions

Room: Size, 15 sq. ft. per pupil ..... Light, ¼ floor space in windows..... Pupils not facing..... Ventilation ..... Comfort ..... Cleanliness ..... Order ..... Walls attractive ..... General homelike appearance ..... Sound proof .....

Furnishings: Size of furniture adapted to pupils ..... Hygienic ..... Convenience for work such as writing desks or arms, or tables ..... Blackboard ..... Maps ..... Appropriate pictures tastily and artistically framed and placed ..... Working materials, appropriate, adequate, such as books, pencils, notebooks, quarterlies, pictures .....

Class situation: Adequate time (30 minutes minimum actual teaching time) ..... Freedom from distractions and interruptions ..... Careful use of time (Records efficiently made, announcements kept out, etc.) ..... Grading pupils ..... Sizes of class ..... Needless separation of sexes .....

Check-list on Teaching Technique

Pupil activity: Is pupil activity the major method used and depended upon in securing learning rather than most of the activity being on the part of the teacher? .....

Is pupil activity spontaneous and natural due to in-

herent interest rather than forced and artificial?.....

Are contributions of pupils used to the full in developing lessons rather than ignored or looked on as intrusions? .....

Are pupils led to think and judge for themselves ..... or are they simply given the results of the teacher's thinking or the contents of the quarterly.....?

Has study and previous thinking been motivated by careful individual assignments ..... or is little definitely expected of the pupils? .....

Teaching Plan: Well prepared in advance ..... yet flexible ..... Evidences of specific aim in terms of pupil's life ..... Introduction enlists interest of all pupils ..... yet leads definitely toward objective .....

Variety of method: Story, picture, illustration, question, problem, discussion, research, conversation, dramatization, reports ..... All materials bearing definitely on aim ..... Use of pupil's own experiences as materials ..... Effective climax ..... Incentive to appropriate activity or response .....

Teaching skill: In questioning: Definite ..... Clear ..... Simple ..... Significant ..... Interest compelling ..... Thought provoking .....

In conversation: voice pleasing ..... stimulating ..... resourceful ..... natural .....

In giving discussion: stimulating ..... fair ..... open minded ..... self-restrained ..... skillful in keeping to issue .....

Story: interest ..... real teaching value ..... climax ..... no "application" ..... pupil participation .....

Check-list on Pupil-Teacher Attitudes and Responses

Discipline:—Disciplinary problems well suppressed by interest in class activity and by social pressure of class ..... A decisive well-principled handling of such problems as arise .....

Fellowship:—Spirit of good fellowship and camaraderie between pupil and pupil and pupils and teacher, the latter being a real member of the group rather than apart from it. A group relationship and spirit rather than merely a teacher-pupil relationship .....

Expectancy:—Alertness, enthusiasm on part of pupils rather than boredom, listlessness, or sullenness .....

Unanimous participation rather than just by a few; forward pupils controlled and backward ones drawn out .....

General spirit of a group engaged in an interesting social enterprise rather than merely reciting and listening .....

The value of class visitation depends largely on its manner. It should involve the least possible disturbance in the normal situation and procedure. For this reason and also to get a comprehensive view of the whole process, if at all possible, the supervisor should enter the class room with the class or be there when they arrive, and he should stay throughout the period. He should be a real member of the group, but his participation should be carefully restrained so as not to destroy the normalcy of the situation. He must be welcomed by all including the teacher. Happy the supervisor whose visits are really "red

letter days" never followed by "blue Mondays." The most skillful supervisor does not pose as the expert who has a ready made solution for all problems, but rather as himself a learner.

The visit should always be the basis for a later conference of the supervisor with the teacher in which, together, they will review the class session and face the problems and situations which arose. The supervisor will commend able teaching and will seek to get the teacher to discover her own weak points and work out her own solutions. Rather than saying, "You should have done it thus and so," he will say, "Had you ever thought of trying this?" or "Miss S..... had good results by doing this" or "That is an interesting problem. It is ably discussed in ....., Chapter ..... I brought the book along and suggest you read that chapter and let me know if it gives you any help. I am much interested in getting a better approach to that situation." The visit and conference should inspire good-will, confidence, and a better morale, all of which indicate that supervision is more an art than a technic.

What Is "Demonstration Teaching?"—

Occasionally the "helping-teacher" or supervisor will take a situation in hand, with the teacher's consent, to show how it should be handled. Demonstration teaching may be arranged also by an expert teacher called in, by observation of the work of the best teacher in the department, by apprentice work, and by a pre-arranged schedule of visits to other schools where a high quality of work is under way.

How Can the Experimental Attitude Be Maintained?—

The experimental attitude is essential to keep the teacher alert and growing and to stimulate vitality, enthusiasm, and the creative spirit. The supervisor will seek always to have some experiment under way both for the values of discovery which it will yield and for the attitude it will create. The use of new and different types of curricula, new methods such as the seminar, the making of a survey, or the preparation of an original dramatization, are experiments of value. Experiments in regrouping for the vacation period or for special activities are worth trying. The present grading system is not divinely inspired and might sometime be revised. Case studies of individuals and of situations carefully recorded are interesting pieces of work.

All such experiment should be under careful and well-trained supervision. Mere trifling is not experimentation. There is a definiteness of purpose, a passion for factual evidence and accuracy in measuring and recording data, and an essential skill in weighing values, in all worthy experimental work, which quite disqualify much of the local church school trial and error practice as real experimentation.

What Place Has Leadership Training?—

Leadership training really includes all of supervision for everything we have mentioned is but a phase of leadership training. However, definite courses of study composing a balanced curriculum comprise leadership training in the more formal and

generally accepted sense. These are an indispensable phase of supervision.

It must be granted, however that the actual results of much of the earlier formal leadership training have been most disappointing. The chief result in many cases has been a complacency and self-sufficiency which has been deadening. Leadership training administrators and instructors greatly underestimated the difficulties and the exacting demands confronted in actually developing leadership skill. Textbook and class room work have an important place in leadership training, but they do not constitute the whole process. The further requirements have already been noted in Chapter One.

Leadership training is coming to include, therefore, such guided practice in leadership as will guarantee some measure of skill. "Laboratory schools" have been established as practice centers. There are two dangers in such projects to be carefully guarded against. One is that the school will be conducted primarily for the training of teachers and not for the development of boys and girls. This violates the rights of the students and ignores the basic principle that the pupil's need is the law of the school. A practice school which violates this principle can hardly expect to turn out leaders who will appreciate and observe it. The other danger is that of an abnormal situation for practice. It is not certain that a real school will get the same response from a leader or a student as an adult dominated situation such as a practice school.

With careful safeguards at these points the practice school serves a great need. Prospective leaders, how-

FIRST METHODIST CHURCH
9 [illegible] ST.
ALHAMBRA, CALIF.

ever, will likely get equally valuable help through a carefully supervised apprentice system. Teachers in service, taking training, have their own real "laboratories" already, and need but to have training courses more closely related to their practice. Certainly formal leadership training supplemented by other forms of supervision will be vastly more fruitful than when carried somewhat in isolation from the continuous practice of the staff.

SHOULD SUPERVISION BE ORGANIZED BY FUNCTIONS OR DEPARTMENTS?—

A beginning of supervision is being made in some schools by having supervisors of special interests or functions such as: music, instruction, worship, service, dramatics, recreation, missions, evangelism, etc. Such a plan may use the available talent to the best advantage or it may turn a few individuals loose to ride their hobbies up and down the school doing what they can to possess the whole land.

Such a plan is likely to produce a poorly balanced program, since some of these specialists will be stronger and more successful than others. The program may even tend to be like a vaudeville bill in that it will consist of a series of unrelated performances, each well enough in itself, but the whole getting nowhere. A series of special supervisors cutting across organizational lines would complicate the machinery of administration and raise endless problems of schedule and prerogative. Such specialists instead of improving the leadership work being done by others will frequently dominate the activities, being rather in the nature of special teachers than supervisors.

This is not to deny the possibility or advisability of a skilled children's music teacher being responsible for all the music teaching in the Elementary Division for instance, if the other leaders are unable to do it. Special teachers are frequently needed to supplement actual deficiencies in the regular staff. Or a general social and recreational leader might serve the Young People's Division, being sure, however, to integrate his program with that of other leaders.

WHICH IS PREFERABLE AS A PRINCIPLE?—

Supervision by departments in the larger school and by divisions (Elementary, Secondary or Adolescent, and Adult) in the small school has many advantages if talent in the leadership makes it possible. This makes likely a pupil-centered viewpoint rather than a function-centered one. For example in dramatics, the dramatization specialist would almost inevitably seek to put on always a good dramatic production. This would lead to excessive use of the most capable but least needful pupils and neglect of the others. A pupil-centered viewpoint would subordinate the quality of the dramatic exhibition to the development of the participants. It might result in poorer dramatics but better boys and girls.

Departmental supervision would insure a unified, well-balanced program, unless, of course, the supervisor were himself one-sided in emphasis. With all elements of the program available and to be considered, however, unity and balance would be likely.

The personal contacts would be more continuous and wholesome. Leaders instead of being special exponents or symbols of certain interests, would be

	Worship	Bible Study	Dramatics	Music	Recreation	Class Work	Missions	Evangelism	Etc.
Cradle Roll									
Beginners									
Primary									
Junior									
Intermediate									
Senior									
Young People									
Adult									

The above "cross-hatch" figure pictures the alternatives. "Horizontal supervision" would be by departments or in smaller schools by divisions cutting across functional lines. "Vertical Supervision" would be by functions cutting across age-group lines.

all-around leaders. I shall never forget the look of hopeless resignation with which I saw a group of Intermediate boys slump down in their seats when the "missionary superintendent" came in for her weekly five minute talk. She did it well too, but the deadly certainty of that "missionary five minutes" had evidently "gotten on the nerves" of those boys.

A far more effective method of missionary educational supervision would have been to provide the regular teachers with help and materials for integrating missionary motives and ideals throughout the lesson courses. Supplemented by an occasional worship program in which pupils had been helped to express missionary ideals themselves, this would have vitalized missionary education by removing its label and associating it with the whole life of the department rather than identifying it with one regular visitor.

The interests of any cause, whether temperance, health, stewardship, evangelism or missions, are poorly served by special labels and special advocates. They will be far more effective if made incidental to and an integral part of the regular program, arising naturally and spontaneously as essential phases of the curriculum.

WHO SHOULD BE THE SUPERVISOR?—

In many cases the department superintendent or principal will be the supervisor, combining both functions if capable of both. The only danger in this is that the insistence of administrative detail will crowd out any real educational supervision. The ideal provision for supervision is through a depart-

mental principal who is qualified by teaching experience, general and special training and by personality for the work. This principal should have an assistant who will carry much of the administrative detail of the department, leaving the principal free to give his attention to supervision. In the small school the unit of supervision may be several department age-groups combined. In the very large school, within a department there may be special functional supervisors.

A church which employs a technically trained director of religious education should generally look to him for the supervisory work as his chief function. Unfortunately many directors find themselves so burdened with administrative detail during the school session that little real supervision is possible. They should shift this detail, which requires less technical skill than supervision, to the shoulders of voluntary assistants and give themselves to the improvement of teaching, unless of course they can enlist for supervision people better trained and qualified than themselves.

Most ministers are extremely careful that the teaching from their pulpits be accurate, correct in viewpoint, sound in doctrine, and effective in presentation. This reaches adults who already have their minds very well made up and their habits formed with reference to what the preacher is preaching about.

Many ministers are singularly either ignorant or careless of the kind of teaching which goes on in the class rooms of their churches. This teaching reaches childhood and youth whose minds are open and responsive, and whose habits, attitudes, and conduct may be very greatly affected by it. The traditional

minister seemed to prefer to wait until maturity to deal with the results of that early teaching, however effective, ineffective, or erroneous it may have been. Many a minister is coming to see, however, that, in the long run, his Sunday sermon, important as it is, is far less significant than the many learning-teaching activities under way in class and department.

Where the minister is the only employed professional leader of the congregation, carrying the responsibility for the success of the whole program, it is difficult to see how he can escape supervisory obligations, provided he has not been able to enlist the services of some one better trained and qualified for it than himself.

Many ministers were not trained for religious education and know less about it than some of their teachers. It is probably well that such ministers do not attempt to take a hand in the process. It is possible, perhaps it is obligatory, for such ministers, however, by training courses and carefully directed reading, to acquaint themselves with modern religious education and to prepare to give it proper supervision. Such ministers would soon find their efforts supported by a great force of lay assistants who would multiply their power manifold. The busier the minister and the heavier his burdens, the less he can afford to forfeit the resources of an effective teaching staff as his chief reliance. To give much attention to leadership training may prove the wisest investment of time he can make.

Supervision in the smaller churches should come to rest upon its employed and trained leadership as soon as the minister's functions can be reconstituted in scope to include this fundamental aspect of

the parish program, and a ministry is available, trained to carry it out.

Public school workers can sometimes be secured as supervisors, bringing into the church school much of the appreciation for standards of work and effective method which prevail in public education. Caution must be used here that they have a religious educational viewpoint and objective and have had special religious educational training in addition to public school training. Some of the most dismal disappointments in church school work are successful public school leaders. Sometimes they make no connection between educational principles and Sunday school work, evidently carrying in mind the pattern of the Sunday school of their childhood. Again they fail to perceive the essential difference between the public school and the church school and so fail in reaching the peculiar goals of religious education.

On the whole, the greatest prospect for improvement in religious education is in the development of supervision to the point where every school will have one or more trained leaders making a continuous and intelligent study of the quality of the process under way, and continually inspiring, guiding, and training the leaders into better and more effective practice.

Space limits forbid going into a detailed discussion of the qualifications of the supervisor. It is evident that he must have all the qualities of a skillful and successful teacher plus a mastery of both technic and art in assisting teachers toward self-improvement. Such qualities as tact, friendliness, humility, and the ability to inspire must be present in abundance. However important administration, public worship,

and pastoral oversight may be, it is not too much to say that supervision is the most exacting of all leadership functions. It should command the very choicest personnel available. The qualifications, and training of the supervisor can be treated adequately only in courses on supervision.

PRACTICE ACTIVITIES

1. Make a list of the activities in your school or department during the last month which constitute supervision.
2. Make out a schedule for ten monthly workers' conferences including the educational feature which will be considered at each meeting and the method of its consideration.
3. Outline a plan by which your school or department might have effective supervision.
4. Rate the present provision for supervision in your school on the basis of the standard or score card you are using.
5. Visit one class using the check-list given in this chapter to evaluate its procedure. Can you work out a better means of evaluating it?

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See also the tables of contents and indices in books listed on pages 269, 270.

FOR THE NEXT CLASS SESSION

1. Ask each student to prepare for his school the diagram and analysis suggested at the beginning of the chapter, answering each question raised.

2. A debate: Resolved that an adequate religious educational program requires that the public school make available for the church some time out of its present schedule.

3. Ask individuals or a committee to work out a schedule for the expanded session of the church school, and the procedure by which such a program might be introduced.

4. A debate: Resolved that the best approach to unification of program is to disband existing organizations and begin anew with the ideal type.

5. Ask each student to work out the other items or problems suggested in the body of the chapter.

CHAPTER X

UNIFYING AND EXPANDING THE PROGRAM

WHAT IS THE PRESENT SITUATION?—

Make a list of all the agencies, organizations or programs which share in the religious education of your church school or departmental group.

In so far as you can distinguish specific aims or functions for each, define them so as to show what differences in function or overlapping of aims and functions exist. A diagram may help.

In how far does the perpetuation of these organizations tend to dissipate loyalties or to weaken loyalty to the church as such?

Are there needs which are not being met? Is each member of the whole group getting a well-balanced experience, or are some failing to get certain development because they do not belong to a special organization?

Is energy consumed keeping organizational machinery going which might be redirected into more fruitful channels?

Is there a lack of cumulative power in the total program because portions of it are largely unrelated?

Are there ever conflicts of schedule or program which seriously weaken the total effectiveness of all the activities? Are there values in a multiplicity of

organizations and programs not to be gained through a simpler, more unified approach to the religious educational process?

Could the present resources of leadership serve more effectively through simpler more unified organization and program or through more complex and diversified types?

If unification were desirable would the better approach be through unifying organization first, or through unifying program, different phases of which might still be assigned to different organizations?

Make a diagram showing how these various organizations might be brought into relationship for the purpose of program building so that their efforts might be better co-ordinated.

WHY IS A UNIFIED PROGRAM ESSENTIAL?—

No one will go far in the modern religious educational program without facing the problems arising out of the multiplicity of agencies, with their diverse approaches to the one problem of character development, and with their over-lapping and piece-meal programs. The historical origin of each with a specific function to meet an unmet need, and its later expansion into other phases of activity, resulting in conflict and over-lapping, is a familiar story.

In order that any given group may have the opportunity for a complete Christian experience, involving all its essential elements of worship, fellowship, study, service, and life-commitment, it is necessary that some conscious planning of such a comprehensive program be done. It will not result in the proper balance and proportion from the putting

together in "crazy quilt" fashion of many pieces of program, even though each piece be superb in and of itself. The result is likely to be a "crazy quilt" pattern of experience for the boy or girl. Certainly modern life is sufficiently complex for youth without further complicating it by any such haphazard program-building. Religious experience ought to be a unifying and organizing force in life rather than a confusing and disrupting force.

The power of the evangelistic preacher lies not so much in the superiority of his message or of his presentation, but in the fact of continual reiteration night after night of the same theme. To hold the same challenging idea day after day in the "hot spot" of consciousness is sooner or later to get a whole hearted commitment to that idea. This is the secret of the unusual power of the summer conference and the vacation church school and any other religious program which drives at one general theme with cumulative power day after day.

The same psychological principle would apply to the total religious program to which an individual is subjected during a given Sunday or through a week. A unified program is cumulative while a piece-meal program, composed of unrelated bits of experience, may even tend to defeat its own ends. At any rate, the total curriculum of worship, fellowship, study, discussion, service, play and what-not, which embodies the experience through which a pupil is passing toward richer Christian living, ought to be cumulative and constructive. To be so it must be planned as a unity and carried out under common supervision.

Make a study of the various program elements provided during a given Sunday for your Senior or Young People's group. Of how many distinct units is it composed? Do they have cumulative value?

Is a Unified Organization Essential?—

Conceivably a unified program might be built by leaders of several separate organizations working together. It might be carried out by each assuming responsibility for a given phase or section of it. Existing organizations with their loyalties and leadership and their strong dispositions toward self-perpetuation may make this the necessary approach in many churches. Certain values of experience, loyalty, tradition, and personnel may be conserved by this approach. Yet it had best always be looked upon as a temporary measure for making the transition to a unified organization.

In some situations it may be possible at once to reorganize completely upon the unified basis. The chief problem will be in many cases not with local groups or leaders but with national overheads whose approach to the local situation for funds or program promotion is through these special local auxiliaries. The most wholesome service such local groups can render is to bring pressure to bear on national overheads making the unified organization equally acceptable to them.

This brings us to the most dangerous aspect of the multiplicity of agencies—its tendency to build up organizational loyalties and an institutional consciousness which often puts "a part for the whole" and

makes impossible any unified loyalty and life in the total church group. This dissipation of loyalties, which is even consciously and studiously cultivated by some national overheads, is one day to be their undoing. As soon as local church leadership realizes how this is reacting upon the strength of the church as such, there is certain to develop a very powerful movement for local church unification.

It is even undesirable that the Sunday school conceive of itself as distinct from the church. During the long period when ministers and church officers have seen no need and felt no obligation for a thorough educational program, the Sunday school, without much help from them, often in spite of them, has been doing its best to fill the need. It has rendered a phenomenal contribution which at last is receiving fuller recognition.

Now that church after church is recognizing in the educational method the greatest undeveloped resource for bringing in the Kingdom of God, and is definitely making its school an integral part of its total program, the justification for a separate Sunday school is disappearing. As rapidly as the church can reorganize itself as a school serving equally the needs of all age groups the Sunday school will become a thing of the past. We will have the church and only the church, but a vastly different church than that of yore —a church for the new day in which we live, a church democratically taking account equally of all its constituency regardless of age and influence.

The fallacy, for example, of making missions an "elective" by identification with special organizations is evident.

DOES THE PRESENT PROGRAM NEED EXPANDING?—

Choose the age group in your church in which you are most interested. Make the following study of the distribution of time of a typical member of that group. Of the 168 hours in each week approximately a third or 56 will be spent in sleep leaving 112 waking hours. Compute the number spent under the influence predominantly of each of these agencies: home, school, play ground, at neighbor's home, at motion picture show, at other commercial amusement place, in unsupervised social life, at work in shop, store, factory, field, or street, and at church or elsewhere but under church leadership and supervision.

Is the result reassuring as to the opportunity of the church to accomplish its objectives in his life?

Is the church's share of time small because the pupil has not more time to give her, primarily, or because no heavier use of his time has been adequately provided for by the church?

Knowing the effectiveness of the program or influence of each of these agencies, do you feel that the church is able to make its program, though limited in time, enough stronger and more effective in quality and influence to give assurance of success in her objectives?

With the present leadership, equipment, and other resources could the church make an effective use of additional time even if she had it? Is an expansion of its program or a reconstruction of its method the chief need?

Do you feel that the statement, "The public school has twenty-five or thirty hours to the church's one"

is accurate? Is this an adequate justification for the conclusion, "Therefore, the public school should share its time with the church."?

If additional time were available, would it be worthily used if the present program, "simply more of the same" were to be expanded to occupy it?

As compared with other influences which play upon young life, and often prey upon it, the average church program for childhood and youth is pitifully thin and weak. It is really remarkable that it has been as effective as it has. But for the presence and co-operation of the divine factor through it all, these human efforts must miserably have failed. But the Great Teacher is worthy of better co-operation from us. The church school program must bulk larger in the experience of youth, if the objectives of the Kingdom of God are ever even approached.

In addition to more time the average church program needs greater variety of method and activity. Many rich resources are not touched in the ordinary Sunday school, not merely for lack of time, but because of the stereotyped program which has been handed down, and the difficulty of any very sharp break with tradition.

If the church school program is to qualify and motivate all of life it must be closely integrated with life. A program restricted to Sunday has serious limitations. It may be very effective but it is a long time between Sundays and much happens in the life of youth. Once-a-week experiences are not very cumulative, especially when restricted to one type of situation with its own special leadership, technic, and psychology. This is not to disparage the importance

of that weekly experience. It is however, to admit that the burden of "carry over" from one Sunday to the next is excessive even for a high quality of program.

WHAT MEANS ARE AVAILABLE FOR EXPANDING THE PROGRAM?—

There are at least five ways in which a richer religious educational program may be and is being provided.

Related week-day activities on free time.

The expanded Sunday session.

The vacation church school.

The week-day church school.

Home co-operation.

Number these in what you would consider the order of their availability for your own group, numbering the most immediately available number 1, etc. Perhaps several are already in use.

If the program for a given age-group is unified it ought to be quite feasible to secure regularly an afternoon or evening during the week for an activity program related to the Sunday study and worship program. Fellowship, recreation, and service enterprises, could make an effective use of such time. Getting the students to give their time and co-operation is largely a matter of making the program sufficiently worthwhile. Ideally the same leadership should serve as for Sunday, and the whole be one unified program. If all the churches of a community would co-operate in setting aside a late afternoon and evening period and requesting public co-operation to keep it free, the total church program might be wonderfully enriched. The prerequisite, of course, is

a leadership able to make effective and attractive use of the opportunity. Public school boards and staffs usually would co-operate if a united request came from the churches.

Many churches are doubling the effectiveness of their Sunday morning program for younger groups by doubling the time, using a rich and varied program. Recognizing the fact that children and early adolescents do not attend the "preaching service" in any considerable numbers, and that their needs could be but poorly served by it if they did, some churches are expanding the sessions of the Beginners, Primary, Junior, and Intermediate departments over that period extending the church school for these groups from 9:30 to 12 or 12:15.

In some cases those groups in which a majority are already recognized as "church members" are provided a brief worship experience with the adult church congregation for the sake of intensifying the experience of churchmanship, and of unity with the whole Christian community.

This is not to be confused with the so-called Junior Church which is merely another agency separate from the church school departments organically, usually very loosely graded, under a different leadership, and with a program entirely unrelated to anything else. The type of organization and program set up is often unreal and educationally poorly adapted to the needs and experiences of the boys and girls.

The expanded session sets up no new machinery since it is administered, of course, just as the regular Sunday school. In fact it *is* the regular Sunday school merely expanding its lower department ses-

sions. It provides a unified, though diversified program, and is educationally sound and effective. It would be folly of course to attempt it until a leadership is available and trained to carry this richer, more diversified curriculum. A few leaders are kept from the adult church service each Sunday but by having departmental rather than class groups in session paralleling at least the sermon, the sacrifice is not serious. At any rate it is worth it to make an equal provision for boys and girls to that made for their elders.

To make clear how the added time is being used in some expanded session programs the schedules followed in three departments of the First Christian Church School of Oklahoma City, are given herewith. Churches not observing communion service every Sunday would of course make adaptations at that point. These schedules and plans are not given in any sense as models but merely to make the idea more concrete.

Primary Department

Pupils in grades 1, 2, and 3; 6, 7 and 8 years of age.

9:45–10:05—Worship.
10:05–10:35—Lesson period—in class rooms.
10:35–10:50—Fellowship—recognition of birthdays, greetings, informal period.
10:50–11:10—Recreation—relaxation, and play.
11:10–11:35—Service—in class rooms, making of posters and handicraft work.
11:35–12:00—In assembly—story period, memory work, review, dramatization.

Junior Department

Pupils in grades 4, 5, and 6; 9, 10 and 11 years of age:

9:45–10:15—Class rooms—recitation of lessons prepared in class the previous Sunday and at home during the week.

10:15–10:45—Worship in departmental auditorium. The Lord's Supper is observed each Sunday. Elders of the church preside and Junior boys, members of the church, serve as deacons in passing the communion and in receiving the offering.

10:45–11:30—Supervised study in class rooms, under direction of teachers. Pupils learn to study and use their Bibles. Part of this study period used in expressional handicraft projects related to lesson material. Different projects used for each grade.

11:30–11:45—In departmental assembly, memory work and departmental instruction. Bible drills and memory of Scripture material, also new hymns memorized.

11:45–12:00—Story or dramatization in auditorium. Occasional stereopticon missionary talks given at this period.

Deacons appointed by Superintendent, organized with a chairman, and serve for two months, when changed.

Intermediate (Junior High) Department

Pupils in grades 6, 7, and 8; 12, 13, and 14 years of age:

9:45–10:15—Class rooms—recitation of lessons prepared in class the previous Sunday and at home during the week.

10:15–11:00—Worship in departmental auditorium. Pupils conduct the program, reading Scripture and offering prayers, etc. Lord's Supper observed each Sunday. Elders of the church preside and Intermediate Boys, members of the church, serve as deacons in passing the communion and in receiving the offering. Sermonette by the Director of Religious Education.

11:00–11:30—Study in class rooms, supervised by teachers. Part of this period used in expressional handicraft projects related to lesson material. Different projects used for each grade.

11:30–12:00—Assembly in departmental auditorium. This an expressional period, in that topics are discussed, debates held, dramatizations, and once each month a departmental business meeting is held. Student president presides and committees make formal reports of plans.

In this department the officers serve for six months.

It would obviously be unwise to attempt any such elaboration of the present program as this involves without the full assurance that the quality and effectiveness could be maintained. This will require a long period of preparation in most cases, including leadership recruitment and training, the planning and building of the richer program, and a thorough campaign of education throughout the membership so that all will give it their support.

WHAT ARE THE VALUES OF THE VACATION CHURCH SCHOOL?—

This intensive summer school for the Elementary and Intermediate departments makes available a block of otherwise unused time about equivalent to a full year of Sunday school time. The arrangement of the schedule in two and a half to three hour periods, five days a week for four to six weeks makes possible an intensity of experience and a cumulative value not available in any other type of church school. It furnishes the ideal laboratory of Christian living.

The vacation school lays hold of the most readily available additional time, often turning idleness with its hazards into most fruitful activity. Its solid block of time makes employment of the staff feasible, usually enlisting a higher quality of leadership than the Sunday school. Interdenominational co-operation with decided values as to resources and fellowship is easily possible. Obviously a thoroughly high type of vacation church school ought to be an integral part of the annual educational program of every church.

In order to preserve unity of program and of experience on the part of the pupils the vacation

church school ought not to be a separate agency unrelated to the Sunday school program. Organically it should be conducted under the general oversight of the same body which is responsible for the Sunday school. Its curriculum should be so related to that of the Sunday school as to supplement and re-enforce it rather than to overlap, duplicate, or conflict with it. It ought to be a real expansion rather than something entirely new and different. It ought, however, to be free as to method and diversity of program elements to improve upon the Sunday school in any way possible. Freedom from traditional handicaps makes the vacation school a very valuable agency in experimentation, leadership practice and experience, and in discovering and demonstrating new Sunday school methods. In other words the vacation school should become really the special summer session of the total church school. It should be free also to experiment and take progressive steps.

The course on vacation church school administration (No. 118), should be taken by all who undertake this method of expanding the present program.

Is Week-day Religious Education the Ultimate Solution?—

For a time week-day religious education developed almost to the proportions of a community fad. Public school boards were generous in their granting of time, and boys and girls enrolled in large numbers, whether from appreciation of this opportunity of additional religious education, or from motives of curiosity or desire to be free for a period from public school supervision and duties. Many enthusiastic

promoters felt that here at last we had discovered the solution to the problem of adequate religious education.

The inferior work done in many cases and the difficulty of continued financial support and leadership after the first enthusiasm had spent itself, caused the movement some embarrassment. With more stable and permanent financial support, a better type of curriculum, and more skilled leadership, however, the week-day church school is demonstrating its fitness for a large and indispensable place in a complete religious educational program.

It is clear that week-day religious education should develop not as an isolated enterprise but as a further expansion of the regular religious educational program of the church. Since this may involve the request for released time from the crowded public school schedule, the church ought to be quite sure it is making a worthy educational use of the time already at its disposal. It must also assume the obligation to make an effective use of public school time when that shall have been granted.

It is quite desirable that week-day religious education develop co-operatively in order not to inject into the public school groupings the divisive denominational factor more than necessary. Also co-operative administration simplifies the matter from the public school standpoint of schedule and responsibility.

This co-operative aspect of the work complicates the problem of unifying the total work of the local church, however, and gives rise to many problems of curriculum, leadership, and use of equipment. The

working out of these relationships is a most wholesome spiritual procedure and can usually be consummated in a way to safeguard the most important values at stake.

The most favorable schedule arrangement is release of groups of children in rotating periods so that equipment and leadership can be used much of the time. The release of all the children at once means that the Sunday school situation results with simultaneous demand for full equipment and full leadership. It is difficult for week-day work under these conditions to make much of a net contribution. The leadership problem especially is nearly insurmountable.

It is usually desirable to use church equipment, both for its worship setting and the development of church consciousness. Administration by the church or churches is indispensable, as is also permanent financial support as a regular budget item.

In beginning week-day work it is wise to start with a small number of grades expanding as resources and experience warrant unless there are very unusual resources available at the start. It is best to start on a conservative scale in order to keep the quality high.

The great advantages of the week-day church school are its additional time, its closer integration with the public educational experience of children, its usual large enrollment, the possibility of employed leadership, a more serious educational attitude, and credit relationships with public education. Ultimately week-day religious education will have its own integral place in the total program, but it ought never to be proposed as a substitute for, or as

finally to supplant either the Sunday school or the vacation school.

The spiritual resources of the public school ought to be appreciated and fostered by the church whether the week-day church school is launched or not. Wherever a truly religious teacher (and the majority are religious) conducts a public school session or activity there is certain to be religious influence. By supplying increasing numbers of Christian young people to the teaching profession, and by a warm, appreciative, co-operative attitude toward the leadership and activities of the public school, churchmen may multiply the potential spiritual assets of this universal force in the life of youth.

How May the Home Be Made a Greater Asset?—

The tendency toward specialization seems to have shifted much of the sense of religious educational responsibility from the home to the church. Yet it is quite impossible for the church to succeed without active and continuous co-operation from the home.

Ideally the home must furnish the atmosphere and setting of a religious community in which the child is learning to participate in Christian living. One of the supreme needs to which the church can address itself is the need of religious sanctions and responsibilities as the bond and motive of home relationships. It is usually easier to approach this need through the claims of childhood than directly on the grounds of categorical obligations. By organizing its program in such a way as to lay claims upon home co-operation in its attempt to meet the religious needs of youth, the church has its most powerful appeal to

the motives of parents. Any expansion of the church school program, therefore, should include a definite and vigorous attack upon the home.

This is one of the most fruitful objectives of the Adult Department. Elective courses here on home life, child nurture, and character training, if well handled, ought to be both attractive and effective. Certainly such an undertaking would vitalize the work of some classes composed of younger adults with growing families.

Some departments are making an effective approach through parent-teachers' associations like those in connection with public school work.

Report cards taken by the teacher in person regularly to the homes, and used as quite natural occasions of conference over the progress of the student, are effective means of maintaining interest and cooperation.

The setting apart of one night in the week as "home night," just as one is set apart as "church night" becomes the occasion in some congregations for much emphasis on wholesome home life. The program should be largely recreational, and may involve definite programs made available by an adult class. Better, however, are those worked out by members of the family. Oftentimes one family alone would have great difficulty in getting such a weekly occasion for home fellowship. If it were made a church wide movement, however, momentum and confidence would be gathered and it would become possible for a large number of families to be enlisted. Launching of such a movement would be an excellent Adult class project. Whatever be the approach the

church cannot fulfill its mission in the life of youth without enlisting home co-operation.

PRACTICE ACTIVITIES

1. In the light of the foregoing suggestions for expanding the church school program, work out step by step the procedure by which your own church school program might be expanded to use fully the available resources. Indicate the order in which the added agencies or phases of program would be launched, and the necessary preliminary work for each.

2. Evaluate any of the expanded programs with which you may now have contact as to: (1) its unity and integration with the rest of the program, (2) its evident quality, (3) its results, (4) problems involved in it.

3. Rate your church school on the standard you are using with reference to its unity and scope.

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See also the tables of contents and indices in books listed on pages 269, 270.

FOR THE NEXT CLASS SESSION

1. Call attention to the exercise suggested under "Which represents your church?" Ask each student to (1) select

the type most nearly like his own church, and (2) evaluate those types given, selecting first, second, and third choice, and checking the three most objectionable. These reports should provide a basis for discussion.

2. Ask a committee to work out the ideal plan of organizing the church for the administration of its educational work diagramming this on the blackboard to show relationships and responsibilities.

3. Ask each student to prepare a paper as follows: "Changes Which I Should Like to See in My Church in the Light of this Course."

4. Appoint a committee to draft a model church school constitution and by-laws. It should include articles on name, purpose, staff, organization, scope of activities, provision for amendment, and by-laws for regular procedure. If available the International Journal of Religious Education Volume V, No. II, November, 1928, pages 27, 46 should be consulted.

CHAPTER XI

ORGANIZING THE CHURCH AS A SCHOOL

WHICH REPRESENTS YOUR CHURCH?—

A. A pastor made the following statement to a visiting religious educational specialist: "My Sunday school situation is ideal. I have a superintendent, a prominent and able man, who makes it a hobby. He keeps pretty well up on Sunday school work, and takes full responsibility for running the school. I never give it a thought. It is fine to be relieved in that way and to have my full time for pastoral work. I could not ask for a better solution to my Sunday school problem."

B. Another minister described his situation as follows: "We have no Sunday school, nor Christian Endeavor Society, nor any other organizations separate from the church or even bearing different names. Our church itself is departmentalized by age groups. We have a church Cradle Roll, a church Kindergarten, and Primary, Junior, Intermediate, Senior, Young People's and Adult departments of the church. These are all administered under the church board, on which the older groups are represented by their own departmental officers and leaders. Our church meets Sun-

day morning from 9:30 to 11:30. We begin with age-group meetings for study and training in various activities of the Christian life. Near the center of the program we have a worship service in which all participate. The program closes with a sermon for those above the Intermediate Department and with departmental programs especially adapted for all the others. We are seeking to develop a church consciousness and so have put the ban on all organizations not an integral part of the church.

C. Another church, recognizing the basic importance of the educational function, placed all its educational work under one board of education. This board was chosen in the same manner as the board of officers and had the same relationship to the congregation. It had power to plan and co-ordinate educational work and finance it just as the board of officers planned and financed the other church activities. Religious education was thus put on a par with preaching, evangelism, missions, and other church activities. With this freedom and independence an aggressive board of education developed a strong program.

D. The board of officers of this church organizes itself for work and responsibility into the following committees: Pulpit Supply, Music, Missions, Evangelism, Finance, Education, House and Grounds, Social Service. These committees are all co-ordinate in function and power, all being responsible to the board.

E. The same plan is followed here as in D, except that the educational committee here has administrative jurisdiction over all societies, clubs, etc., which meet in the church. Each of these organizations has a leader or counselor who is responsible to the com-

mittee, making regular reports both of progress and plans.

F. The same plan as in D except that the educational committee has jurisdiction only over the Sunday school, several other agencies, such as young people's societies, mission bands, Boy Scouts, etc., being administered under their own leaders with no official relationship to the board of officers.

G. In this church the Sunday school superintendent is a capable leader with strong initiative and somewhat independent. He has appointed an educational committee made up of his best workers. They advise with him and have general supervision of the Sunday school work. This committee recognizes responsibility only to the Sunday school and does not relate its work consciously to that of other official groups or agencies.

H. In this church the Sunday school is run by the workers' council which meets monthly.

I. The board of officers in this church nominates a committee on education chosen from the membership at large on the basis of educational viewpoint and interest. This committee is elected by the congregation and reports direct to the congregation as well as to the board, thereby sustaining a dual relationship and responsibility. The committee, however, has jurisdiction only with regard to the Sunday school.

J. The same plan is followed here as in I, except that the committee on education has jurisdiction over all agencies conducting programs with educational features.

K. A cabinet composed of representatives of all organizations functions as a clearing agency to unify

programs and avoid duplication and conflict in this church. This cabinet is advisory only and is constituted of those chosen by each organization.

L. In this church a committee on education is named each year by the board of officers but it has never functioned in any active way. The Sunday school and other organizations run along traditional lines without recognition of the committee.

M. The board of officers of this church is composed of three smaller boards: the board of elders, the board of deacons, and the board of education. All are elected in the same manner and each board has the same standing as the others with its own special functions. Members of the board of education may also be members of either other board. All educational programs and agencies are under the direction of the board of education.

The foregoing are types of organization operating in various churches for the overhead administration of religious education. Compare them, noting particularly the salient features of each. Which is most like your situation? In the light of the viewpoint so far developed in this text which is the best type on general principles? In moving from the present situation in your church toward the type you consider most nearly ideal, what intermediary steps would you need to take? Realizing that an adequate educational organization of the church should be set up by educational methods, what are the various steps?

Choose what you consider the first, second, and third choice among the above types. Number these 1, 2, and 3, respectively. Select the three which you consider most undesirable and check them thus, X.

Where Does Religious Educational Responsibility Rest?—

The Sunday school originated as a layman's philanthropic enterprise and was at first opposed by the clergy and church officials. Later it was tolerated, and finally, when recognized as a valuable recruiting agency, it was definitely accepted and fostered by the church. It has usually been considered by the vast majority of church people including its own leaders, however, as concerned with a special type of service rendered to certain groups by an agency more or less loosely affiliated with "the church."

Since the Sunday school or Bible school was concerned chiefly with Bible teaching by the instruction method, as other needs and methods were recognized, other agencies arose to meet and use them, to-wit, the young people's societies, women's missionary societies, mission bands, temperance societies, scouting, men's brotherhoods, etc. These all became appendages to the church, using its equipment, drawing on it for leadership, and feeling more or less responsibility to it. Each agency held objectives which were more or less educational but in all cases partial or one sided. Each used methods which were more or less educational but usually with undue emphasis on some one type.

In the meantime "the church" continued in the midst of this conglomeration of organizations, feeling its identity and measuring its strength largely in terms of a membership roll and those meetings centering around the minister. "They are the church who are united to the priest," said Cyprian of old, and this

mark of identification continues, though most churches have a considerable fringe of constituency and a good many meetings and activities not so identified.

It is becoming apparent that the aims and methods of these affiliated agencies are in many cases more effective in maintaining loyalties and enlisting service than are the "regular services of the church." In other words the educational method is the most effective means of realizing the legitimate goals of the church itself as such. If the church allows affiliated organizations to have a monopoly on the educational method, being satisfied to identify itself as such with a partial or less effective type of program, the church cannot but see its potential strength dissipated through these organizations.

The various functions of the church are obviously dependent upon the educational method for their successful execution. Worship can develop in the life of a congregation only as it is learned. More than a well-planned worship program is required to secure a real worship response. There must be an appreciation for good music, for ritual, for Scripture, and for other worship materials. Only an educational procedure will bring this about.

Missions enter vitally into the life of a congregation, not by an occasional missionary sermon or program followed by a special offering, but by growing up in the Christian life with the missionary motive and attitude always assumed as a basic aspect of Christian living. We are finding that missionary offerings come with increasing resistance unless we have developed missionary persons first.

Church finance is not simply a matter of the every member canvass and the envelope system, much as these help. It is not the discovery of some new "system" or partial payment devise. It is a matter of a fundamental stewardship attitude toward all one's assets whether of vocational skill, or fortune, or income, or personality. It is an attitude learned from early childhood.

Evangelism is merely the name given to a technic which labels one of the many responses to effective educational work. Self-commitment not preceded by an educational process is meaningless. If not followed by an educational process it is fruitless.

Service, unskilled and unenlightened by an educational background is of uncertain value. An adequate program of Christian service is best launched as the motive and center of an educational program.

Even a pulpit ministry which is not based soundly upon the psychological laws of learning by which human responses are conditioned, results in thrills and compliments rather than in fruitful Christian living.

The ideal church of the future will not be constructed by getting men and women to join it. Rather it will grow from childhood out of a generation which has been led into a complete Christian experience at each stage of its development. "To them belongeth the Kingdom of Heaven," said Jesus about the children who gathered around him to hear his stories and receive his blessing. Perhaps he meant to imply that dispossession of the Kingdom comes only by growing out of it through wrong or defective education.

Certainly the church has too much at stake to turn over the educational responsibility and relinquish the educational method to agencies only loosely affiliated with her. The more rapidly the church can absorb into a unified program such of the activities of these affiliated organizations as are educationally sound and valuable, and can eliminate the others together with the separate names and identities of these organizations, the sooner will the church face her whole task with the power of her full resources.

This means that the church itself, as such, needs to be reconstructed as an educational institution approaching its spiritual goals by an educational process. Whatever internal organization is needed to lay the full resources of the educational method at the service of its supreme spiritual mission, the church should speedily bring about.

This will mean that the church, as such, will cease dealing almost exclusively with adults, and will begin dealing directly with all age-groups making such gradations in its constituency as educational procedure requires, and adopting such methods and program on each age level as the laws of spiritual growth dictate.

It will mean that the leadership given the younger age-groups will be at least as carefully chosen, as highly trained, and as adequately remunerated as the leadership provided their elders; or, in other words, that the professionally employed leadership will be expected to serve all age-groups equally, while volunteer leadership is also equally distributed. It will mean that participation in any of these age-group activities will be participation in the church;

that attendance on any of these programs will be church attendance; that service in any of these groups will be church service. It will mean that every activity specifically leading toward the spiritual goals of the church will be considered an activity of the church, by the church, and for the church.

To reorganize the church thus into a great spiritual-educational institution is not to make it purely a human affair nor to make educational method a substitute for divine processes. Educational method is the human means which we have found most effective in bringing about desired changes and developments in growing life. As perfected by scientific research and age-long experience it has become a powerful, almost invincible, instrument of human progress, social control, and personal development. To propose now that the church lay hold of this instrument, as her basic method of approach to her gigantic task of Kingdom building, is to propose that divine operation in human life be re-enforced by human co-operation through the most effective means known to man.

Since sound educational method is nothing more nor less than the discovery and use of the laws of human nature and development which the Creator himself has first placed within us, he cannot but rejoice as, working from the divine side, he finds us co-operating ever more intelligently and effectively from the human side. Together we shall accomplish in the reconstruction of man and of society what neither could accomplish alone. Every new insight and skill, therefore, which is achieved by the human teacher enables him still more effectively to reach through from the human side and clasp hands with the Great

Teacher who works from the divine side by those mysterious processes which still lie beyond our ken.

How May the Church Organize as a School?—

Ultimately, of course, as the educational method becomes the basic approach to all its work, whatever official body administers or governs the church will be chiefly concerned with its educational program. It need be concerned with little else, once an adequate educational program is under way.

In the meantime, while the ordinary board of officers is developing an educational consciousness, an administrative organization should be set up which will relate all its educational work closely to the church as such, and which will lead the church to a sense of its responsibility and to a recognition of this fundamental aspect of its total work.

Rather than accepting any one pattern as the norm, it is likely that there will be a development in most congregations from one type to another, gradually approaching the type which will place the educational method at the center.

Any type of organization should meet certain conditions:

1. It should place responsibility for its educational program upon the church as such, compelling a recognition of the educational method and instruments or agencies as being identified with the church.

2. It should involve recognition that the educational function is basic to the other functions of the church and that they must look to an effective educational program for their successful execution.

3. It should provide for a fully unified program, not

only unifying all educational activities, but unifying these as well with the total life of the church.

4. It should provide for bringing into the educational task the best leadership and strongest personalities of the congregation.

5. It should insure a well balanced program not giving undue importance to one phase or method, nor yet neglecting any.

These objectives are best realized through an educational committee or board. This committee will represent the church in accepting responsibility for religious education and will seek such organization of the program as will give it the place in the life of the congregation which it should fill.

This committee may be appointed as one of the subcommittees of the official board. This will make it co-ordinate with other committees, not recognizing its more fundamental character. It may restrict its membership to official board members leaving off important educational leaders not members of the board. It frequently results in a non-functioning committee because appointed with no special recognition of its grave importance. As a start, however, this may be as far as some churches can go. The personnel of the committee, if fortunate, may make it successful.

A committee of the Sunday school workers themselves may be appointed either by the board of officers, by the superintendent, by the worker's conference, or in an ex officio manner. This committee will have the value of being composed of interested, active workers who are close to the situation. It may not relate the school any more closely to the church, or serve to unify the total program. Strong prejudices

against these workers are likely to be felt by leaders in some other organizations, making this committee powerless to unify or even co-ordinate all the agencies or programs.

This will mean that the most effective approach, religiously, to youth will still be made by agencies which are distinguished from, rather than identified with the church. Boys and girls will not thereby be developing the church centered loyalties they should. The church will still find herself housing institutions which are competitors with her for loyalties which she cannot well afford to forfeit.

This committee should have charge of staff appointments, removals, and transfers, a very difficult duty to perform if made of staff members entirely.

Very definite recognition will be given the educational function if its administrative board is elected by the congregation in the same way as its board of officers, thereby becoming co-ordinate. This is the pattern of public school administration, the school board being elected independently and functioning independently of the governing body of the municipality. Public school administration follows this plan to "keep the school out of politics."

Probably no analogous situation exists in the church to justify such separation. Even though this method dignifies education and gives great power to a potentially strong committee, it endangers the unity of the program. The two boards may run two programs, viciously cutting the congregational life in halves and seriously impairing both programs since each needs the other.

A much better plan is that by which the board of

officers nominates an educational committee or board from the membership at large including perhaps some of the workers, this committee to be elected by the congregation. It preserves unity, making the committee responsible both to board and congregation. It gives the committee dignity and recognition, it being in reality a committee of the congregation. It makes available a selection of the best personnel of the entire constituency. Members of this board or committee should be ordained or installed much as the board of officers are.

Co-ordination is sometimes secured by a cabinet composed of representatives of the various educational agencies. Inasmuch as various age-group societies will each be represented, each Sunday school department should be represented also, rather than merely to have the Sunday school as a whole represented. This is necessary to co-ordinate age-group programs and to give the Sunday school with its much wider constituency proportionate representation with agencies working with special groups. Such a cabinet is a co-ordinating rather than an administrative body. While a valuable first step toward unity it should be recognized merely as a beginning, and plans should be laid for a better co-ordinating body.

In some churches the official governing body is composed of several smaller boards with specific duties, *e.g.*, board of elders, board of deacons, board of trustees, board of stewards, etc. A board of education might be set up in the same manner as these are and with the same standing. In such case its membership ought not to exclude members of other boards.

WHAT ARE THE FUNCTIONS OF THE EDUCATIONAL COMMITTEE?—

1. It is the means by which the church recognizes and assumes its educational responsibility. The committee will work vigorously to create an educational consciousness in the church.

2. It is a means of co-ordinating programs and agencies, and of working toward local church unity.

3. It is a policy-making and reviewing body. It is highly important that the principle followed so generally in other organizations should prevail here: that is, that there should be a clear distinction maintained between the policy-making and the policy-enforcing functions. Policy-making is the function of the board of education. The execution of these policies rests with the church school staff.

The program of religious education must be worked out and administered in accordance with definite policies which have been consciously adopted for well-justified reasons, after careful study and conference. Shall graded or uniform lessons be used? Shall attendance be maintained by contests, by prizes, by a vigorous follow-up system or by interest in the school for its own sake? Shall offerings be used to finance the school and pay deficits in the pastor's salary and the fuel bill, or shall they be used for missionary and benevolent enterprises? Shall separate class treasuries be maintained? Shall a standard of qualifications for teachers be adopted? Or is willingness to be the only requirement? May pupils enter any class they choose or shall they be graded? Shall the public school grade or the age be the basis for

grading? What shall be done with a pupil who is unhappy in the class where he seems to belong? Each of these questions involves fundamental policy. It ought not to be answered on the spur of the moment in the light of a single case, but its answer should be predetermined by policies adopted in accordance with definite objectives.

The most fundamental group of these policies will be the educational policies. The adoption of a standard or program of work, a change in the course of study, a series of experiments with different teaching methods, a modified program for the summer quarter: these are illustrations of educational policy.

Administrative policies must be consistent with these educational policies and will include such matters as: methods of securing regular attendance, contests, attendance goals, follow-up letters, etc.; methods of recruiting new pupils, contests, community surveys, etc.; basis of grading, age, public school grade, social grouping, tests, etc.; unification of program through correlating agencies, through common leadership, or through a unified organization.

Financial policies must determine how the program of religious education is to be financed, whether by special pledges, by church budget, or by contributions of pupils: how the budget is to be distributed among agencies, departments, and needs; how missionary offerings are to be made, whether by special day appeals or by regular giving, or both; relationship between the finances of church and school.

Definite policies will be needed in many cases regarding the improvement of equipment. What type shall be added? Shall it be temporary or permanent?

How can present equipment be remodeled or improved?

The adoption of the standard will constitute the adoption of policies on many of these matters. The task then becomes one of setting definite goals for improvement, determining the time of arrival at these goals, and working toward them. The policy-making function of the educational committee is its fundamental function. These policies will usually be conceived and worked out by the immediate leadership, the director, superintendent or counselor, as the case may be. But they should always be presented to the committee for its careful study, amendment, and adoption, thus preventing any inconsistencies from developing.

4. Another important function of the committee is its general supervision of the staff. Appointments of teachers, counselors, and supervisors of special activities are all ratified by the committee, usually upon nomination of the director of religious education or other administrative leader involved. Dismissals and transfers are also passed upon by the committee, thus protecting the director or other individual leader involved from personal criticism.

5. The executive officer, director, or superintendent will be called and appointed by this committee. If he is an employed worker the manner of his call should be the same as that of the pastor, this committee functioning as the pulpit supply committee would function.

6. General review of the work of the executive officers and the whole staff, ratifying important actions and changing policies, will be a continuous function of the committee.

How Will the Committee Be Constituted?—

The committee should be small enough for efficient action and frequent meetings as well as a sense of individual responsibility. Three members, for small churches, to seven members, for large churches, together with pastor and superintendent or director as ex officio members, are suggested limits.

To secure continuity the term of office should be at least three years with possible re-election and such rotation that only one third or one fourth of the committee may be changed each year.

The personnel should be chosen with consideration for their personal influence and leadership in the congregation and community. They should have a real passion for sound educational method and a desire to promote an educational consciousness throughout the church.

If possible, some professional educational talent should be on the committee, though the director or superintendent will be expected to be the educational expert. Various age-group interests and organizational viewpoints may well be represented, but the committee ought not to be made up of representatives of special interests or causes. Each member must be able to see the task whole and be willing to endorse a balanced emphasis.

Committee members must have good sense and sound judgment, being able to weigh facts given them and to steady an enthusiastic leader while catching enough of his zeal to back him in every sane advance. They must be tactful and considerate of personalities since adjustments within the staff will frequently in-

volve delicate situations and personal sensitiveness.

The committee should function as a whole and not divide into sub-committees. If it should delegate special functions to sub-committees it would be almost certainly attempting to execute policies, which would be to encroach upon the duties of the director or superintendent. As a policy-forming and reviewing body it will function most efficiently as a committee of the whole.

It may be well to have a correlating cabinet or council composed of representatives of the various agencies such as missionary societies, young people's societies, Sunday school departments, etc., which meets occasionally with the committee for the purpose of co-ordinating the work and approaching a closer integration of the whole program. This body should be advisory to the committee. The policies finally adopted by the committee, however, should be accepted by all. Final authority and responsibility should rest with this committee.

The work of such a cabinet and even of the educational committee is looked upon as an ad interim measure pending the more complete reorganization of the church as an educational institution. The goal will always be a church which provides with equal care carefully adapted programs for every age-group, leading to complete Christian living at each stage of growth; a church which does not make any essential phase of this vital process an "elective" by requiring the individual to join a special organization to participate in it; a church using to its fullest capacity the resources of Christian education in co-operation with the resources of the Holy Spirit for the complete

redemption of the individual and the final consummation of the Kingdom of God.

The organization of groups within the church for the sharing of experience and more efficient progress in learning to live the Christian life has already been discussed in previous chapters.

It is possible now to visualize the entire church, including its total constituency, young and mature, thus organized as a school in Christian living. No worthy Christian activity need be left out. No interest need feel slighted. The aims centering in the local church as an institution, those centering in the communion, and those centering in the larger Kingdom enterprise throughout the world will thus become thoroughly consistent, if not indeed identified with those centering in the life of the growing individual.

PRACTICE ACTIVITIES

1. How does the organization of your church for the provision, recognition, and administration of religious education compare with the foregoing ideals and principles? Draw up a statement of comparison.

2. Map out a procedure step by step improving the work of your church in this respect. Include the total procedure leading to what you consider the ideal situation, but arrange it step by step as you will foresee the necessity of carrying it out.

3. The church school should be orderly and business-like in all its procedure. The best way to bring this about is to draw up a constitution and by-laws. No "handed-down" pattern should be used for each situation has its own peculiarities. The constitution should provide for the overhead administration, the staff, all relationships and responsibilities, and for all necessary parliamentary procedure such as elections, appointments, and policies. Work out a tentative constitution for your own church school.

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See also the tables of contents and indices in books listed on pages 269, 270.

FOR THE NEXT CLASS SESSION

Emphasis in the next study will depend largely on the type of church in which the student works. Groups in small churches may largely ignore the discussion of the relationships of the director of religious education. For others this will be a matter of most vital concern. The following suggestions, therefore, will need to be used only as a source for selecting those of chief concern to the particular group.

1. A debate: Resolved that at least half of the pastor's time and effort should be devoted to the work of the church school with the understanding that this requires also a proportionate emphasis in his preparation.

2. A debate: Resolved that the director of religious education should have qualifications at least equal to those of the minister.

3. A debate: Resolved that the director, if his qualifications are equal to those of the minister, should have equal rank with him.

4. Ask a committee to interview one or more directors of religious education to learn how they interpret their functions. Ask another committee to interview one or more general superintendents in schools not having directors for the same purpose. Compare reports.

5. Ask each student to diagram the present administrative staff of his school showing relationships and responsibilities. Then in a second diagram to embody desirable changes.

CHAPTER XII

THE ADMINISTRATIVE STAFF

WHO MAKE UP THE ADMINISTRATIVE STAFF:—

Make a list of those in your own school whom you would consider as belonging to this staff. How are their functions distinguished from supervisors? from teachers?

The number of general officers will depend upon the size of the school and the thoroughness with which it is organized. Whether a separate officer carries each of these functions in a given school or not, every function here named should be assigned to an individual who will be responsible for it.

1. *The chief of this staff* is an officer whose general status and rank are undergoing much change, deserving somewhat detailed discussion later.

2. *The pastor.*—It is a great misfortune both to the pastor and the school when his responsibility as pastor of this portion of his congregation and this fundamental aspect of its program is not recognized. In so far as the Sunday school is separate from the church it is in as great need of a pastor, as the church, if indeed its need is not greater. To say that the school can be carried by others is not to meet the need. Others cannot be its pastor. No matter how well others do their work, only one man can be the

pastor to whom the church school constituency naturally look as *their* pastor.

The dangerous split which has developed between church and Sunday school is due only in part to failure of the school. It is due also to failure of the pastor and the church to recognize the school as a grave and inescapable responsibility.

The pastor ought to give the Sunday school hour, at least the full time during which he is not engaged in conducting the church worship service, to his school. He ought to be a familiar and welcome figure in its departments and classes, especially those of the ages to which the church services are not adapted. He ought to be there as a sharer and participant usually, rather than to preach or talk, but he ought to be there.

The pastor who occasionally looks in on his Sunday school in a patronizing manner is educating a generation who, a few years later, will occasionally look in on his church in a patronizing manner.

3. *The general secretary* will keep the records and organize statistics for effective display and use in formulating policies and improving the program. He will be the statistician. His importance has already been noted in the chapter on records and reports.

4. *The classification secretary* will enroll and place all students and keep the school graded in the most thorough manner.

5. *The financial secretary* will have charge of making up, spending, and, when necessary, raising the budget. All financial transactions will clear through him. The school offerings will be cleared through his hands to the church treasury.

6. *The attendance secretary* will make a continuous

study of attendance fluctuation, elimination and enrollment, seeking to keep the attendance punctual and regular.

7. *The extension secretary* will take the life and service of the school to non-attendant groups. Special classes, institutional work, and home work will be conducted under his direction.

8. *The leadership training director* who will seek to develop such a training program as will provide a skilled and adequate staff.

9. *The librarian* will keep the school informed on significant current literature, keep a library up to date and in active use among the workers, popularize new books, keep files of teaching materials, programs, clippings, curios, exhibits, etc.

10. *The business manager* or clerk will order supplies, keep business records, handle bills, and keep the board in touch with financial affairs of the school.

11. *Divisional superintendents* over the Elementary, the Adolescent, and the Adult divisions are appointed in some large schools to assist the general superintendent in contact with departments. In small schools they sometimes replace department superintendents where combinations are made.

12. *Department superintendents* over each department are responsible for direct administration. The contact of the general superintendent with the department is through them.

13. *Special supervisors,* when they are used, either for functions or departments will belong to this general administrative staff.

14. *Adult counselors,* leaders, or advisers of such educational agencies as young people's societies, mis-

sion bands, and other activity programs, when these are under leadership separate from the church school as such, may be members of the administrative staff working toward co-ordination of programs and agencies. The church school is the organizing center since it alone provides for all groups.

The foregoing officers make up an executive staff or superintendent's cabinet, caring for items of administration that affect the whole school but not such as will be considered in the workers' conference with all the teachers present. The proper functioning of such a cabinet and its close relationship to the educational committee helps to keep the larger workers' conference largely free for educational programs and professional growth.

The chief function will be that of unifying and coordinating the various units of the whole school, matters of classification, of standards and goals, of such common enterprises as a missionary offering, a general pageant, or a general picnic. In larger schools where the workers' conferences will usually be by departments, such a superintendent's cabinet has a very important place.

It is evident that we have sketched a rather ponderous administrative organization. Such will be needed in the larger churches. With fewer students, limited equipment, and necessary combinations of departmental groups, the administrative personnel may be reduced by combinations of function. Just how this will be done is so largely determined by personnel and conditions that a theoretical discussion of it is useless. It is important that no function be lost or neglected even though such combinations be made.

WHAT HAS BECOME OF THE SUNDAY SCHOOL SUPERINTENDENT?—

The old fashioned Sunday school revolved about the superintendent. He conducted the "opening exercizes" in which the whole school, or all above the "Infant class" participated. After class sessions he conducted "closing exercizes" sometimes "reviewing the lesson" and always calling attention to attendance reports. These assemblies were often great factors in stimulating morale. The superintendent, through announcements and exhortations carried on most of his administrative work direct from the platform. A "good platform man" was a power.

In a modern school no officer holds just that position. Each department meets by itself for its adapted worship program and graded class sessions. It has its own principal or superintendent, often its student chairman, its secretary, and its committees. In the smaller inadequately equipped school, where some departments are combined for a part of the session, responsibility for the program rotates among the age-groups or is shared by them in common. There is still no place for one platform man around whom the whole organization revolves. One officer is still called the "general superintendent" to distinguish him from department superintendents, but what does he do?

The term "general superintendent" as here used applies to the leader of the Sunday school in a church which does not employ a director of religious education and in which the pastor does not carry immediate responsibility for the school. While larger churches are calling directors of religious education and some

other churches are employing and designating their professional leader as pastor-director, the vast majority of churches will for years to come, carry their chief educational work in a Sunday school led by a general superintendent and in a number of other more or less closely related agencies. We are dealing here with the latter situation.

The general superintendent is no longer primarily a platform man, though there may be occasions when he appears before various departments or on certain programs. His administrative work is now carried on "behind the scenes." It is actually much more important and far reaching than was the old platform type of administration.

While he should not act as chairman of the educational committee, being really an ex officio member, still he is responsible for carrying out its policies and program. In a sense he is really its executive officer. The term executive secretary is used in many organizations for this active administrator of policies and programs. Staff appointments and transfers will usually be made on his recommendation since he is most closely in touch with the staff as a whole. Such recommendations of course will grow out of conferences with departmental superintendent, supervisors, etc.

In cases where the general superintendent is a trained religious educator and experienced teacher, he will likely participate in supervision. In most cases, however, especially if he is a voluntary worker, it is likely that he will depend for supervision upon specialists who may be closer to the actual teaching situation and more familiar with the technic of supervision than himself.

The general superintendent will be the prophet of the school, inspiring, leading, and guiding toward higher goals, better method, and more exacting standards. Other workers may be working from day to day or year to year, but the general superintendent will be thinking in terms of a long time policy, looking ahead a decade or more. As rapidly as his educational committee can be brought to share this "long look ahead" they will lay out far reaching policies for the church in its educational work, involving such matters as building, week-day work, an employed director, high standards of leadership, etc.

The general superintendent will be in constant conference with the pastor regarding these far reaching policies as well as the current program. In many cases he will be able to preserve continuity when one pastor succeeds another. Always he will seek to make the school a real school of the church avoiding any split between the program of the pastor and his own.

While the school assembled in session no longer revolves around the superintendent, it is apparent that he is still the center of its total activity, co-ordinating, directing, leading, inspiring, carrying a far greater responsibility and facing larger opportunity than did the old fashioned platform superintendent. The position calls for the finest and most statesmanlike leadership to be found in the church constituency.

In the foregoing situation where the general superintendent serves the Sunday school, *i.e.*, the Sunday morning session of the church school, it is highly important that other agencies such as the vacation church school, the week-day church school, young people's societies, missionary societies, etc., also have

their superintendents or counselors. These with the Sunday school superintendent and pastor should form a co-ordinating cabinet advisory to the educational committee for the purpose of working toward unity and efficiency in the total program.

What Is the Status of the Director of Religious Education?—

A new profession came into vogue virtually within the third decade of this century—the employed director of religious education in the local church. It is not at all likely that the director will replace the pastor in any general way, at least for many years. Therefore, he comes in as a second employed specialist. Obviously, only a few of the largest churches can afford the building up of such a staff as would be involved in two professionally trained leaders together with the necessary secretarial help to make a profitable use of their time and abilities. We are dealing, therefore, with the large church, or the smaller church with an unusually ample budget.

There are many advantages to the employment of a director.

1. It provides skilled employed leadership and supervision for the educational work of the church just as the preaching and pastoral functions have always been provided for, thereby recognizing the educational responsibility and function as equally important.

2. It redistributes the budget and leadership, taking account of the needs of youth as well as of adulthood.

3. It makes possible the enforcement of much more

rigid standards of qualification than is possible with voluntary superintendents.

4. It provides one worker who can give time and thought to the co-ordination and administration of the entire educational work of the church including all its various agencies.

5. It gives the general leader a standing and recognition among the other workers that it is difficult for a voluntary superintendent to secure.

However, this new profession is not without its difficulties which should be faced both by church and director.

1. The profession is new. Both the individual and his vocation are on trial. No one questions the value of the ministry though individual ministers frequently labor year after year with little evidence of net gains or other signs of success. But let the director fail to show definite accomplishments during even a short period of time and not only the continuation of the individual but that of his office as well, is called into question.

2. The scope of his functions is very hazy in the minds of most congregations and even in the minds of some directors. Is he merely an employed Sunday school superintendent or shall all the educational agencies gradually come under his supervision? Is he chiefly a young people's worker? Is he a general handy man about the church? By his efforts to guard his professional status and keep to his educational task, the director continually risks gaining the reputation of being a "crank," or "high brow," or even lazy.

3. The character of his work and his educational

ideals make it difficult to convince the congregation that he is accomplishing anything. He will at once begin to substitute emphasis on quality of work and spiritual results for emphasis on attendance and numerical growth. The latter being the only language of Sunday school success known to the majority, he will appear to be getting nowhere or to be losing ground.

4. In many cases difficulties arise with the minister. A director who gains much recognition and influence in a congregation which has been pulpit-centered, usually causes anxiety to the pastor for fear his own prestige and leadership may suffer. It is not easy for a pastor to acquiesce in the expert opinions and leadership of another, and usually a younger man in a given phase of work in his own congregation. He is likely to want the director always to "work under him," and yet the director is certain to feel that he should be an authority in his own field. Only the most careful matching of personalities can solve this problem.

5. Most directors are young, recently from school, and better loaded with theory than with either experience or common sense. Failure of colleges and graduate schools to supply and require apprentice training accounts for many a casualty. Professional standing is often more emphasized than professional efficiency.

How May the Problems of the Director Be Solved?—

Enough unforeseen problems will arise to keep the director's life from being monotonous. All the typical

problems, therefore, which can be foreseen and forestalled, should be taken account of before they arise. One of the best ways to do this is through a carefully drawn statement of policy and function which has been made satisfactory to all concerned before the director begins work.

The formulation of such a policy is a wholesome educational process both on the part of the congregation and the director. While it may seem like mere theorizing, it is better to face some questions in the theoretical stage than to wait uncertainly until they become sharp practical issues with personalities and feelings involved.

The initiative should be taken in formulating such a policy by the congregation under the leadership of its educational committee, official board, and pastor. It should be the subject of sermons and of general discussion. It should be modified, elaborated, and clarified until it represents frankly and fully the point of view of the congregation as a whole with reference to their purposes and expectations in calling a director. Until such a policy can be clearly formulated by the congregation it is probably not ready to call a director. The final draft of the statement of policy should be worked out in conference with the prospective director since this will be the basis for at least the starting point of his work.

First will be the definition of function. Shall the director be considered chiefly a Sunday school promoter, the measure of his success being numerical; or shall he be concerned primarily with the quality of the spiritual processes under way, numerical growth being expected only as a secondary by-product?

There is a great difference between the qualifications of a clever promoter and those of a real spiritual engineer. All sorts of devices have long been in use for organizational promotion in religious education. Scarcely a beginning has been made in the supervision of teaching which aims at improving the quality of the educational process. With a new profession developing it would seem desirable to define its function primarily in terms of real supervision rather than of organizational promotion. The director who finds himself so loaded with administrative detail that he is unable to maintain close supervisory contact with the actual teaching process is failing at the most vital point. He should delegate administrative duties to volunteer workers and free himself for the supervision of teaching which constitutes the real "cutting edge" of his program. Unless he can enlist supervisors with technical training and ability superior to his own, here should be his major function.

The scope of his functions needs careful study. Whether he is merely an employed Sunday school superintendent or an organizer and supervisor of all educational agencies affiliated with the church, profoundly affects the status and activities of the director. If he is to begin with the Sunday school and gradually expand, correlate, and unify the various programs until the whole unified educational process finally comes under his direction, this should be frankly faced from the beginning, at least, by the leaders of all organizations. With his eye always upon the ultimate goal, the director must be willing to trust educational processes over a period of years

in bringing about a unified program for the whole church.

The goal of a unified program complicates the director's functions at another delicate point. It is common to solve the problem of relationship between pastor and director by a clear delimitation of the functions of each. These functions are conceived to be in somewhat distinct fields. If the two can agree upon the line of demarcation, and each keep within his own field the problem is solved.

Perhaps it is, on paper, but the result is a strong tendency toward a dual rather than a unified church program. The spiritual life and needs of the individual or the group, whether young or old, cannot be compartmentalized and cared for by dual programs under separate leadership. There are highly essential "pastoral" aspects and needs in the "educational" program and certainly the "regular church services" have indispensable educational aspects. There is no legitimate line of demarcation between a "pastoral" ministry and an "educational" ministry. The "pastor" must be pastor of his Sunday school and other educational groupings, or the loyalties of the congregation will be dissipated and no church consciousness developed. The director must be concerned with the educational soundness of the worship, preaching, evangelism, and pastoral oversight to which the entire congregation is exposed, or disastrous cross-purposes will develop.

Differentiation of function is no easier on the basis of age-groups. If the director is responsible for the entire youth program of the church, and the pastor for the entire adult program, each unified within itself,

the problem is no nearer solution. The "educational" program may succeed within itself but fail to deliver to the "church proper." The "regular church services" may fail to develop the indispensable backing of the adult congregation for the educational program. Viewed from any angle, the calling of a director except with the most careful safeguards in the interests of a unified church program, may mean simply the introduction of new lines of cleavage.

The first essential with respect to function is, therefore, that pastor and director be able to work together in the development of a fully unified program. Certain aspects of this program will be primarily in the director's field. Others will be primarily in that of the pastor. Large and essential phases of the program will so interrelate the ministries and leadership of the two that they must be worked out and administered together. No phase of the program can properly be planned except in conference. For a pastor to secure the calling of a director and then "turn over" to him the whole educational task of the church together with responsibility for its success is to make it impossible for him to succeed. No pastor dare so lightly relinquish responsibility for a fundamental phase of his church's life. For a director to refuse to participate in "pastoral duties" for fear of becoming a mere pastor's assistant is foolishly to limit his contacts with homes, strangers, and the congregational life as a whole. The "shepherd heart" is as indispensable in a director as in a minister. Religious education is not a cold, technical, swivel-chair process. It is warm and human and must keep a personal pastoral touch with the everyday life of all whom it

would reach and change. There is much to be said in favor of the term "educational minister" with its connotation of service and pastoral contact as over against the term "director of religious education" with its connotation of manipulating organizational machinery.

To insist that the program must be unified and all of its phases planned and carried out in conference, is not to deny to both director and minister a fairly distinctive field of functions. It is rather to insist that each must do his work in the light of the activities of the other, and that important phases of leadership will be shared by them in common. The influence and personality of the pastor must pervade the whole educational enterprise, while the fine educational insight of the director must be counted upon to enrich and improve all phases of the congregational life. There must be no fences.

This gives the best approach to the next problem, that of relationships. Unless pastor and director can "team" in the development and the administration of a unified church program there is little hope of solving the problem by any agreement as to rank, or authority, or special fields of function and responsibility. In the employment of a dual ministry the basic problem is a very personal one. Will real teamwork be easy and inevitable? Problems of prerogative, professional standing, rank, and function melt away before a strong inclination on the part of both to develop a well unified program "each counting the other better than himself." In the absence of this spirit on the part of either or both, the relationship may as well be dissolved. In most cases it will be

the director's move no matter where responsibility rests. The profession is on trial whether the man is or not.

In cases where the director is responsible only for the Sunday school program he virtually supplants the volunteer Sunday school superintendent If, however, the director also has charge of other agencies such as young people's society work, and week-day religious education it may be wise to continue a general administrative officer over the Sunday school who will, of course, work under the supervision of the director. This is a desirable means of relieving the director of administrative detail so that he can give more attention to technical supervision. Here again, of course, unless there can be real teamwork, the superintendent will more likely weaken than strengthen the program. As a general policy the Sunday school superintendent should be continued only as a means of relieving the director of administrative detail, never as one who divides the field of general supervision with him.

One of the most difficult problems is the maintenance of morale on the part of the school during the gradual transfer from the old technic of attendance drives to the new technic of sound educational processes and qualitative measures of success. Most schools by one artificial device after another have maintained a steady or increasing gross attendance as the chief measure of success. There is little intelligent appreciation for any other result of Sunday school activity.

The director comes into this situation with educational ideals which frown upon contests, attendance

drives and other forms of external attendance pressure.

Ultimately through leadership training and program improvement he will supply internal motives for attendance and recruitment which will be far more effective than this external pressure has been. But, whereas a contest may yield thrilling "results" in a few weeks, this qualitative approach can hope to yield attendance results only in years. It will never do the spectacular. "You can't make culture hum."

Here then is the director's dilemma. His educational ideals frown upon the attendance technic of the past, the attendance pressure is reduced, and its qualitative equivalent has had no time to develop. Consequently the first result of the director's work which the church at large is able to evaluate is a decreased attendance! Morale goes down. The new program is a failure. The director is "fired" and the good old tricks are again brought out to build up the school. No more directors for that church!

The director must meet this situation in three ways simultaneously. First he must frankly tell the church that attendance results from his work must not be expected except as the gradual outcome of leadership training and program improvement over a period of years. Second he must begin at once, with the cooperation of the pulpit, to cultivate the appreciation of the church for other results than those of numbers. Exhibits and demonstrations must be used for the purpose of morale and support of the program if not for educational reasons. Third, he must give sufficient care to attendance emphasis to keep a fair gain in the totals even at temporary cost to his educa-

tional ideals. Let the older groups have contests if they want to and that is the only way to keep up morale. At all costs the director must convince the church in terms that they can understand that he really can deliver. Gradually he can shift to the qualitative technic at no cost to morale. It is as essential that the director educate the adult congregation to an appreciation of a genuinely educational program as to have that program itself of high quality.

The relationship of the director to his staff will be similar to that of the general superintendent except that the director will ultimately bring other agencies besides the Sunday school under his supervision, gradually merging them into a great church school, and finally into the church as a school.

The prophetic function of the director, and his relation as expert adviser to the educational committee as well as its executive officer are not essentially different from those of the general superintendent already discussed.

SHOULD THE PASTOR EVER BE THE EDUCATIONAL DIRECTOR?—

Ministerial training in the past has usually ignored the educational function of the church and the resources of the educational method in accomplishing spiritual objectives. However, an increasing number of the younger men are securing a thorough orientation in religious education in their seminary work. Many other pastors are taking leadership training courses and short term university courses, securing preparation for educational leadership. Without such

special training the pastor is as little prepared for this important work as the ordinary voluntary worker. There is no implication here that the pastor ought to assume educational leadership without the most careful special preparation for it. The pastor who assumes that his general preparation and years of experience qualify him without such training is hopelessly disqualified merely by that assumption.

Having carefully prepared himself for the dual function of pastor-director, the minister and the church will find many advantages in this means of providing educational supervision.

1. A unified program is possible, in fact, well nigh inevitable. Pulpit and pastoral work will support the educational work and it in turn will undergird the total church program.

2. The average sized or even small church can afford this type of leadership.

3. The larger church by supplying secretarial help and effective volunteer help can augment the minister's time and strength, making such a complete ministry possible, by some redistribution of responsibility.

4. The pastor becomes pastor of his whole constituency giving as much care to the "lambs" as to the stronger members of his flock.

5. The relation involved to the leadership staff in supervision greatly increases the pervasive influence of the pastor throughout his constituency.

The functions of the pastor-director are substantially the same as those of the director with pastoral and pulpit duties added. To lighten these latter much parish visitation may be done by voluntary

workers if the parish be carefully districted and organized. Also the Sunday evening program could well be given over much of the time to activities growing out of the total educational program, relieving the pastor of the second Sunday sermon. Most congregations would be better served by less preaching and a richer program of typical Christian activities anyway. Of course there are "down town churches" and other situations where specialists must carry activity programs and the minister must continue chiefly to preach. The majority of churches, however, could gradually reconstruct their programs as here suggested to great profit and richer service.

PRACTICE ACTIVITIES

1. List the administrative staff of your own school giving the functions of each member as actually being discharged: What essential functions remain inadequately provided for? How should functions be shifted?

2. The rating of your school on the standard or program of work score card should now be complete. The committee with which you work should get its final report in shape including the program of improvements recommended. Now for the carrying out of these objectives!

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